es dñe et ueritas tua in circuitu tuo.

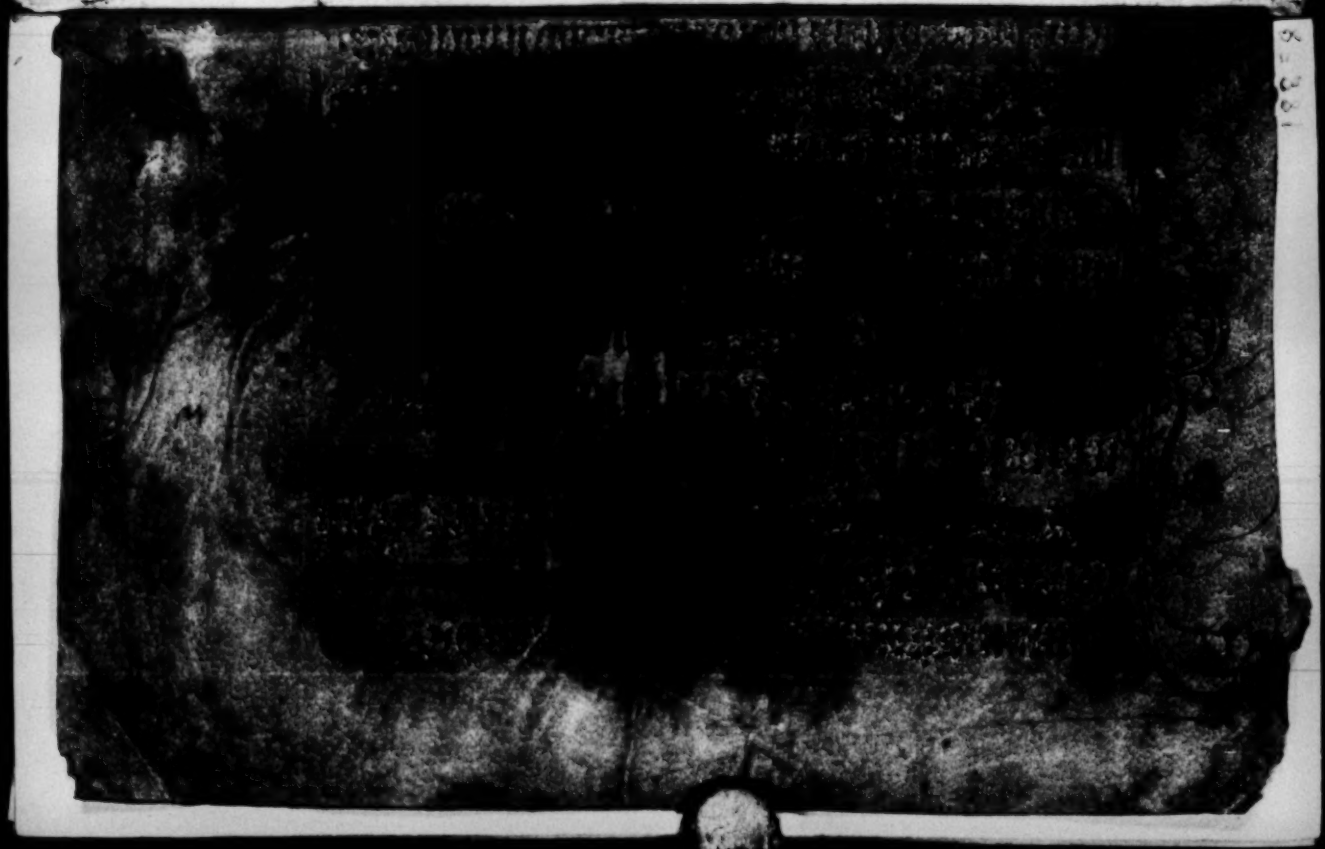
Tu dominaris potestatis maris: motū autem
fluctuum eius tu mitigas.

Tu humiliasti sicut uulneratū superbū: in bra
chio uirtutis tue dispersisti inimicos tuos.

Tui sunt celi et tua est terra: orbem terre et pleni
tudinē eius tu fūdasti: aquilonē et mare tu creasti.

Thabor et hermon in nomine tuo exultabunt: tuū
brachium cum potencia.

Firmetur manus tua et exaltetur dextera tua:
iusticia et iudicium preparatio sedis tue.



A RELATION OF THE SOLEMNETIE WHEREWITH THE CATHOLIKE PRINCES K. PHILLIP THE III. AND Quene Margaret were receyued in the Inglish Colledge of Valladolid the 22. of Auguſt. 1600.

Written in ſpaniſh by Don Ant. Ortiz. and tranſlated by Frauncis Riuers and dedicated to the right honorable the Lord Chamberlayne.

Printed at N. vvith Licence.

Anno 1601.

TO THE RIGHT HONORABLE THE LORD OF HVNSDEN. L. CHAMBERLAYN, AND OF HER Mᵗ. PRIVYE COVNCEL.

RIGHT *honorable, I was drawen with no little curiosety and desire, to read this booke when it came to my hands in the Spanish tongue, therby to gather the trewe causes, why the Spaniards favor so much our Inglish Catholique fugetiues, and what hartes they cary to their country, euen these which for Religion, leaue it, to lyue in Seminaries abrode. And for as much as the relacion of these solemnityes written by a straunger, and published in printe, to be read by so many grauie persons as had bene present, must nedes be written with all truthe and sinceritie, It could not choose (giuing notice of many particular speaches and actions) but discouer vnto vs the secret affects, of both parts. And therfore hauing seene it with attention, I was drawen with no lesse desire to put it in Inglish, that it might be read by your honor and the rest of my good lords of her M. Councel. For yf the good will of the King of Spaine and his people to our countrymen, and their correspondence to him and his, be founded in these honorable respects of conformity in Religion on the one side, and of piety and gratitude on the other, as by this relation*

may be gathered (far different from the surmises which by other wayes I haue heard) me thinke the assurance of good meaninge, and knowen continuance of good will in them that were wont to be our best frends, though of late prouoked to be our enemyes. should encorage vs much to Peace, and to renew the old confederations which our forefathers with so great wisdome procured so many ages, with so great benefit of the land, especially with those in whom yet (vnder the profession of hostility and exercise of war, wee fynde far better harts and more true affection to our Country and Countrymen, (as in this occasion may besene) then in others, whom with great care and cost we labor (I feare in vayne) to make of old enemyes, new frends. And this I beseeke your honor to consider, and to be a meane that it may come to her M. Knowlege. And so I take my leaue from Paris the 2. of December. 1600.

Your L. euer at commaunde
Frauncis Riuers.

A RE-

A RELATION OF THE SOLEMNITIE VVHEREVVITH THE POTENT AND CATHOLIKE PRINCES KING PHILIPPE the third and Queene Margaret weare receiued in the Englisſh Colledge of Valladolid the 22 of Auguſt. 1600.

The Authors Epiſtle dedicatorie to the moſt gracious Lady Elisabeth Clara Eugenia, Infanta of Spayne.

HAVING vndertaken at the requeſt of the Engliſh Colledge of this Citty and of diuers theire benefactors and frendes, to write this Relation, of the Intertaynment & good ſucceſſe of theire Mageſties coming to this Colledge wherat I was preſent: theſame beeing to the great comfort of theſe baniſhed Catholikes of the ſame nation, and of many other graue and noble perſonages of this kingdome, who for the great affection and good wil they beare to this Colledge, deſire to haue particular notice of all that paſſed: I thought my labour herein ſhould be the more approued and the Relation more gratefull to all ſortes of people, both here and in England, if it paſſed firſt through your highnes handes, aſwell for the naturall affection which this Kingdome beareth you, as alſo for the ſingular loue your highnes in many ocaſions hath ſhewed in tymes paſt to the Catholikes of Englād, which no doubte

by this late vicinetie and neighbourhood is much augmented, whereof this Relation ſhalbe to them a newe recorde and teſtimonie, and ſo I truſte of your highnes clemencie, that you will vouchſafe to make them partakers of this cõforte, in confidẽce whereof I haue entered into many partyculatities and taken ocaſiõ to ſpeake of diuers circumſtãces which wil not be tedious to your highnes, nor to the diſcreete reader with this reſpecte. And al though I could haue deſired more tyme & comoditie for the writinge of any thinge that ſhould be preſented to your highnes, yet cõſidering that the grace and ornamẽt of this kinde of narration is the noueltie and freſhnes it bringes, I haue rather choſen to packe it vp in haſte, as my other buſineſſes and obligations did permitte, then to delaye it any longer, hoping that amongſte the fauours which your highnes hath ſhewed and doth dayly ſhewe to theſe Seminaries one ſhalbe and not the leaſt, to accepte the good will and intention of the writer and not looke vpon the errors of the ſtile or other faultes that may be comitted.

This whole Cittie is greatly comforted with the good newes that comes dayly of the diſcreet and Chriſtiã zeale & valour which your highnes ſheweth in all occaſiõs, & ſo doth erneſtly beſeech our Sauiour (who giueth you them) that he will defende and proſper your highnes for many happie yeares, & the Archduke in like manner, for the good of Chriſtendome, to whome I ſuppoſe this relation wil not be vngratefull. So wiſhing your highneſſes all fortunate ſucceſſe I humbly take my leaue from the Engliſh Colledge in Valladolid the 15. of Septemb. 1609.

A RE-

A RELATION OF THE COMMING OF THE CATHOLIKE PRINCES KING PHILIPPE THE THIRD AND QVEENE Margaret to the Englisſh Colledge of Valladolid, and of there receiuing theire the 22. of Auguſt. 1600.

To the Soueraigne Lady Elizabeth, Infanta of Spayne.

KING Philippe the third, Brother to your highnes, and Queene Margaret his wyf entered this famous Citie of Valliadolid vpon S. Margarets euen, the 19. of Iulij a day of great ioy and ſolemnitie, and of no leſſe conforte to all this Citie, as it is like your highnes hath bene informed, and for that the weather was then very hotte in the Canicular dayes, and his Mageſties Palace in the fartheſt parte of the Citie, a greate way from the Engliſh Colledge, they deferred to deſire theire Mageſties to fauoure this theire Colledge with theire Royall preſence, for having receiued the like honour of his Mageſtie and of your highnes eight yeares agoe with your preſence, vpon the inuention of the holly Protomartyre S. Stephen, which day is yet freſh in memorie in this Colledge: it ſeamed they had the vvay open to expect and receiue this newe fauour of his Mageſtie.

At this very tyme there came a good number of ſcholers frō the Colledge of S. Omers, of thoſe your highnes

Estates, erected by the King his Magestie that now is, eight yeares since (not without the speciall prouidēce of God) wherein the Catholike children of Englād might be brought vp and instructed in vertue from theire tēder yeares, and learne the Latine tongue, Poëtrie and Rhetoricke, and from thence be sent to the Seminaries of Spayne to studie other more profounde sciences, as your highnes doth knowe. Among these studientes there came some so younge in yeares, that it semed they could scarse speake latine, but being examined they weare foūde to be good Poëtes and Rhetoricians, and two of the yongest were appointed to do obeysance and giue to theire Magesties humble thākes in the name of theire Colledge: & so with six others of theire company were conducted to the Pallace by their superior and presently admitted to audience, where hauing made the reuerence accustomed, one of them of fourteene yeares of age with good grace and modest countenance offered to speake: But for that he was so younge & so lately ariued, and that it might be feared least with the presence and Magestie of so great a kinge, he might be dismayed and driuen out of countenance, the father thought good to preuent his Magestie, and so told him the youth had a worde or two to speake in the behalfe of his Colledge, but he feared his bashfulnes & that his harte would not serue him to speake in presence of his Magestie. The Kinge smiled and willed him with such courtesie to speake, that the childe tooke courage, and deliueted his Oration with so good a grace, so chearefully, with so modest and decent action and so good pronuntiation and voice that he was well vnderstoode, and his speache very gratefull to his Magestie, and to all that weare present who much commended the liuelines and good courage of the childe, and for that his Oration was liked and commended of diuers graue and learned personnages that heard it, I suppose it wilbe gratefull to your highnes that I sette it downe in this place.

THE

THE FIRST ORATION MADE TO THE KINGE, IN HIS PALLACE AT VALLADOLID, BY ONE OF THE STVDENTES OF THE ENGLISH Seminarie, of fourteen yeares of age, in which he giueth him thankes for the fauours done to the Colledge in S. Omers.

GRatis & generosis animis natura hoc dedit (Rex Catholice & maxime) vt eum à quo beneficijs affecti sunt, absentem videre vehementißime cupiant, & præsentem non sine summa voluptate & gaudio intueantur. Nos enim ex Audomarensi Seminario (clarißimo regiæ liberalitatis tuæ monumento) in Hispaniam acciti, hodiernam lætitiam in pectoribus nostris gestientem explicare satis non possumus, quam ex maiestatis vestræ iucundißimo conspectu haurimus, cum liceat pectus illud regium sedem & fontem beneficentiæ intueri, & osculari illam inuictam dextram, cuius munificentiam liberalitatemq; prius penè sumus experti, quam huius lucis vsuram. Quod si flumina subterraneis recessibus (naturæ impetu) feruntur in mare, ex quo originem hauserunt;

nos quam alacres quam lætos recurrere oportebit ad Maiestatem vestram (immensum beneficētiæ Oceanum) ex quo hæc quam spiramus vitæ manauit, hic sanguis quē aliquando pro Christo fundendum speramus, effluxit.

Cyrus Persarum Rex, cum Lysandrum Lacedemonium deduxisset in hortum, & ille copiam, pulchritudinem, ordinem consitarum arborum admiraretur; tunc glorians Cyrus, has (inquit) omnes mea manu plantaui, cui Lysander; o beatum Persarum Regem, cuius etiam in serendis arboribus peritiæ fortuna coniuncta est. Nos autem quanto verius & quanto iustius, o te fælicem & beatum orbis Monarcham, qui cum summo fastigio & imperio summam pietatem & religionem miscuisti; qui non terrenas & caducas, sed diuinas & æternas arbores in illo tuo Andomarensi horto seminasti; quæ satis declarant quanta prouidentia consilioq3, a sapientissima Maiestate vestra sint consitæ, cum nouis quotidie in doctrina & pietate progressibus ad martyrium vegitētur. Specta oculis hos socios meos, & in illis animo intuere (maxime & potentissime Cyre) centum & amplius alios nobiles pueros qui Andomaropoli remanserunt: hi nouelli fidei flores, virentia hæc germina religionis ex tuis hortis prodierunt; hæ tenera pietatis plantæ ex tuis Seminarijs prosectæ sunt; tui sunt hi fructus, tuæ arbores quas regia manu & liberalitate plantasti, magnificis sumptibus aluisti, largis beneficiorum fontibus irrigasti.

Alexander Magnus cum in amicos omnia liberalissimè effunderet, interrogatus à quodam quid sibi reseruaret, spem (inquit) non prodigis thesauros tuos, quos in Catholicos Anglorum filios magnificentissimè spargis, sed his bene-

beneficijs acquiris certißimam ſpem conſequendi maiora. Alis enim in his pueris ſpem Angliæ, ſpem publicæ pacis, ſpem religionis & fidei recuperandæ. Erimus vbiq; locorum teſtes, & præcones tuarum laudum. Erimus liberalitatis tuæ non muta & mortua, ſed viua & loquentia monumenta. Erimus veluti canales, per quos traducti beneficiorum tuorum imbres obruent Angliam vniuerſam. Illi tui hoſtes, hac tua liberalitate, nobiliſſima, chriſtianiſſimaq; & ab omnibus ſæculis inaudita vincentur. Venient ad te colendum, non inuiti, ſed volentes; non armis ſed beneficijs ſuperati.

Camillus clariſſimus Romanorum Imperator cum Faliſcos (populos Italiæ) obſidione premeret, omneſq; nobilium virorum filij in eius poteſtatem proditi fuiſſent, nihil in pueros atrox, aut hoſtile geſſit, ſed inſigni iuſtitiæ & clementiæ exemplo illæſos integroſq; remiſit ad parentes. O te (Philippe maximè) fortißimum & clementißimum Camillum, cuius poteſtati, nos, ſi non hoſtium tuorum liberi certè ex hoſtili regione proficiſcentes, cum perſecutio prodidiſſet, benignißime recipis, liberaliſſimè educas, & imbutos pietate, auctos, ornatoſq; doctrinis, remittis ad miſeram patriam ſubleuandam: & erit illa tam ferrea, tam ſaxea, vt tam noua & inuſitata clementia non moueatur? Sane, ſi illa fuerit (quod non ſperamus) ingrata, tamẽ nomẽ tuum nulla obliterabit obliuio, cuius dulciſſimam memoriam in teneris puerorum pectoribus beneficiorum immortalium litteris exaraſti. Si Anglia in impietate ſcelereq; (quod abſit) perſtiterit, hic noſter ſanguis, quem pro fide (Deo volente) fundemus, tantæ illorum ingratitudini apud ſummum iudicem debitum

bitum ſupplicium, & Regiæ tuæ munificentiæ iuſtum & ſempiternum præmium poſtulabit & obtinebit.

The ſame in Engliſh.

ALL Noble and gratefull mindes (moſt Catholike and mightie King) haue this inclination by nature, towards the perſon of whome they haue receiued great benefits, that they deſier erneſtly to ſee him if he be abſent, and receiue ſingular ioy & gladnes with his preſence: wherefore I and others my bretheren being come to Spayne from the Engliſh Seminarie of S. Omer, (that famous monument of your Mageſties liberalitie) we cannot ſuffitiently expreſſe the ioy we haue conceiued with the ſight of your mageſtie, nor the exceeding comfort we feele being admitted to behould that princely and Royal breſt, the ſeate and fountaine of liberalitie, and to kiſſe that inuincible right hand of munificence which we haue tried almoſt before we could breathe. And if the waters, caried by theire owne naturall force and inclination, finde paſſage thorow the earth by ſecret conductes and vaynes to the ſea, from whence they haue theire begining: how gladly and with what ioy & deſire ſhould we recurre to your Mageſtie the fountayne and Ocean ſea of this great benefite, and bountie, out of which hath iſſued the ſpirituall life we liue, and whence we haue receiued the bloude which we hope hereafter to ſhed for Chriſte.

Cyrus King of Perſia hauing brought Lyſander the Lacedemonian into his garden, and he marueling much at the multitude, varietie, and order of the trees there planted: Cyrus began to glorie, & ſaid, all theſe I haue plãted with myne owne hãdes, to whom Lyſander anſwered, O happie king of the Perſiãs whoſe wildõ fortune ſo much

fauoreth,

fauoreth, that in the very planting of trees he hath proſperous ſucceſſe. But with how much more truthe and reaſon may we ſay this of your Mageſtie (moſt happie Monarche of the world) who hath ioyned pietie with power, and ſo great zeale of Religion with ſo large Dominion of ſo many kingdomes, & in fine (that the compariſon may in all be like) hath ſet in this your garden of S. Omers, not earthly & fading, but celeſtiall and eternal trees, which of them ſelues ſufficiētly declare, with what wiſdome and prouidence they were planted by your Mageſtie, ſeing they grow vp and floriſh dayly more and more in learning and vertu, and increaſe with incredible frute and deſire of Martyrdome. Behould then (moſt mightie and fortunate Cyrus) theſe my companions, and in them a hundered and more Noble and vertuous youthes, which remaine yet at S. Omers: theſe younge and freſh flowers of faith, theſe greene buddes of vertue come out of your garden, theſe tēder plantes of Religion haue ſprung vp in your Seminaries: theſe are the frutes, theſe the trees which your Mageſtie hath planted with your Royall and bountifull hand, which you haue nouriſhed with ſo great coſte, and watered with ſo abundant ſtreames of pietie.

Alexander the great, when he had freely beſtowed amongſte his frendes all he had, being aſked what he had kept for himſelf, anſwered, hope: So your Mageſtie dothe not loſe nor ſpend without purpoſe, that which ſo bountifully you beſtowe vpon the catholike children of England, for you nouriſhe in them, the hope of England; the hope of publike peace and quietnes; the hope of Religion; & to recouer to Chriſt that countrie almoſt loſt. And in what place ſoeuer we ſhall come, we ſhalbe witneſſes and heraldes of your praiſes; and not dumme and dead, but liuely and ſpeaking monuments of your liberalitie & bountie; we ſhalbe, as it were the vaines and conductes, by which the ſweete ſhowers of your benefites being deriued, ſhall ſtoppe the mouthes of your enemies

and

and vainquiſh, them, not with armes, but with this moſt rare and chriſtian charitie, which you ſhewe towes ſtrangers.

Camillus a Noble Emperour of the Romans, beſciging the Phaliſcos a certaine people in Italie, and hauing in his handes all the noblemens ſonnes deliuered to him by treaſon, he ſuffered no rigor nor hoſtilitie to be vſed with them, but with notable demonſtration of iuſtice and clemencie ſent them back ſafe and without hurt, to their parentes.

Euen ſo (O moſt mightie and courteous Prince) we being deliuered to your Mageſties power and mercie by the rigour of the hereſie of England, your Mageſtie doth as another Camillus receiue vs with the ſame courteſie, and bring vs vp with far greater benignetie & loue, and in fine, after we are indued with pietie, & ſufficiently adorned with vertue and learning, you ſend vs backe againe to healp our miſerable countrie; & is it then poſſible that it can be ſo hard and ſtonie harted, as not to be moued with this extraordinarie and vnaccuſtomed clemencie? Surely if our countrie could be ſo ingratefull, as we thinke it cannot, yet notwithſtanding no tyme nor forgetfullnes ſhalbe able to extinguiſh this your Mageſties glorie, whoſe memorie and immortall benefites are ſo deepe grauen and rooted in the tender hartes of theſe children. If England ſhould ſtill perſiſte and perſeuer in hereſie (which God forbid) yet in that caſe this bloud of ours which we haue dedicated in teſtimonie of the catholike faith, will obtaine without doubt at the handes of the Allmightie, iuſt recompence and euerlaſting rewarde for this your Mageſties moſt chriſtian pietie and munificence.

The Kinge was very much pleaſed with this Oratiõ, & willed the father to thanke the ſtudentes in his behalfe, and tolde him he had done wel to bring them to him, that he was glad he had ſeene them, and that with the next oportunitie he would ſee the reſt at home in theire

Colled-

Colledge, & willed him to conduct them to the Quene. But for that ſhe was not then well at eaſe, the Oration which the ſecond had prouided for her Mageſtie was deferred.

Not long after the weather waxing more temperate, ſo as the king without inconuenience might come to the Colledge, for as much as it was erected by King Philippe the ſecond, father to your highnes, and therefore ſo peculiarly his owne and the kinges Mageſties that nowe is, as no communitie in this Citie is theirs with more particular obligation, it was thought conuenient that the Rector ſhould kiſſe his Mageſties hand, & acquaint him with ſome particularities that might giue him occaſion of more comfort at his coming: & ſo the 17. of Auguſt, after humble thankes for the ſpeciall fauours which in all occaſions he had ſhewed to this holy worke, he gaue him accompt of ſome thinges of no ſmall edification, and glorie of God, which had paſſed in ſpace of fower yeares and more that he had bene reſident in the Colledge, and offering twice to breake of his ſpeach, leaſt he might be tedious, both tymes the kinge willed him to goe forward, giuing ſignes of contentment with that which he tolde him, and in fine ſignified that ſhortly he would come to the Colledge, and cauſe warning to be giuen before his coming.

A fewe dayes following, the Duke of Lerma ſent woord that theire Mageſties would be at the Colledge vpon S. Bernards day the 20. of Auguſt: and at the ſelf ſame tyme the Ducheſſe of Lerma chiefe Chamberlaine to the Queene, ſent woord likewiſe that the other ſcholler, whoſe oration was deferred by reaſon of her Mageſties indiſpoſition, might now come and haue audience, and the next morning a coche was ſent from the Pallace, where in the younge Orator (with ſeuen others in his company) was carried, who both in ſtature and in yeares was leſſer then the former that ſpake to the kinge, although in his behauiour and deliuery of his ſpeech he

was

was nothing inferiour nor leſſe grateſull to the hearers. He acknowledged humble duty to her Mageſtie in behalf of the Colledge from whence he came, deſiring her protection and fauour: and for that this oration was to the ſame effect of the other aboue made to the king, though different in wordes and ſentẽces, I haue thought beſt (for breuetie ſake) to omitt it.

The Queene ſhewed herſelf very well contented with the Child and with that he had ſaid, and aſked many particularities of the ſchollers there preſent, and of the Colledge, and of England, & hauing had full relation of all, anſwered that ſhe was very glad to ſee theſe younge ones, and that before ſhe had much deſired to ſee them. And the father that conducted them replying that the king had inſinuated, howe the next day following he would be at the Colledge, and intreating likewiſe her Mageſtie to vouchſafe to doe them the ſame fauour, ſhe anſwered that in no caſe ſhe would fayle to come,

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The preparation made to receiue theire Magiſties in the Engliſh Colledge.

THe Church and both the Chappells were dreſſed with faire and riche ornamẽtes. On the high Altar ſtood a newe tabernacle of carued worke, with three greate Images of the ſame, in the mideſt ſtoode S. Albane Patrone of this Colledge, and Protomartir of England, on the right hand S. Thomas Archbyſhop of Canterbury, and on the left; the glorious Martyr S. Edmond King of England that was ſhotte with arrowes to death; vnder theſe, ſtoode two faire and large caſkettes full of pretious Reliques of Martyrs, vpon the Altar was placed a notable relique of S. Albans fleſh ſett in golde and chriſtall, the foote wherof is a pretious ſtone of greate value, this Relique was giuen by King Philippe the ſecond to father Perſons for this Colledge.

The

The Church, was hanged about with hanginges wher-
in were drawne the impriſonmentes and ordinary Mar-
tyrdomes of the Catholikes in England, ſett out in their
coulors, and the pauement of the chaunce couered with
turkie carpettes of curious worke, whereupon were pla-
ced twoe ſeates for theire Mageſties, couered with cloth
of golde. I durſt not preſume to weary your highnes
with the relation of theſe circumſtances, if your affectiō
to this holy worke, and the comfort that your neigh-
bours the Engliſh Catholikes will receiue to vnderſtand
theſe particularities, did not excuſe me.

The firſt courte thorough which his Mageſtie was
to enter into the Colledge was hanged all about with
coſtly hanginges, and likewiſe all the reſt of the way
which he was to paſſe, till he came to the great hall wher
your highnes was once receiued. VVithin the foreſaid
courte, at the entrance of a gate and broade paſſage new-
ly made, that leades to the inner roomes, was written in
faire text hand in ſpaniſh. *El para bien de la venida á ſus
Mageſtades* (that is.) Theire Mageſties wellcome. And
both ſides of the gate were couered with verſes in ſun-
drye languages to the ſame effect. The Latine verſes one-
ly I wil put downe.

Ianua pande fores, vt ſolis, quem colit orbis.
Auguſtum anguſto limine lumen eat.
Sit domus iſta humilis, nec tanto digna Monarcha,
Nil ſpernit Pietas; ianua pande fores.

Here the Kinge ſtayed and turned him ſelf to the
Queene, and ſmiling, ſayed, Io they bid thee wellcome,
and ſo paſſed on to the great hall, where they were to be
receiued which was more richly hung then the reſt, and
in the middeſt, on the right ſide was placed a cloth of
eſtate ſutable to the hanginges, with twoe embrodered
chaires for theire Mageſties. Ouer the kings chaire hung

his picture drawen all armed from the girdle vpward, with his Helmet by him, & the *Tuſon*, about his necke, which is a chayne & on it hanging the golden fleice: on his arme a ſheilde, and within it a lion; vpon his breaſt was written *Signaculum ſuper cor tuum*, & vpon his ſheilde, *Signaculum ſuper brachium tuum*, and vnder his picture theſe Latine verſes.

Manſuetum ſignat pectus mitiſſimus agnus,
Inuictum bello cincta leone manus.
Quondam ſulgebant Agamemnonis arma leone,
Iaſon aurato vellere dives erat:
Vne Philippe geris vellus, ſortemq́ leonem,
Qui mundo Iaſon quiq́ Agamemnon eris.
Clemens pace, potens armis, inuicte rebelli,
Mitis victo, animis agne, manuq́ leo.

Ouer the Queenes chaire hung likewiſe her picture in a robe of crimſen (which happened very well, & gaue contentement to many for that ſhe came atyred in the very ſame colour) ſhe was pictured at the window of a Caſtell (made after the manner and forme of the Armes of Caſtillia) with a pomegranate in the one hād, & in the other the goulden fleece, with theſe verſes vnder written.

Granatum ſignat fœcundam, bellipotentem
Turrim, in aurato vellere forma micat.
Præſes erat turri Pallas, granata gerebat
Iuno, tulit quondam vellera fulua Venus.
Iuno granatum Venus aurum arcemq́ Minerua
Deſerat, inq́ vnam gloria trina cadat.
Pallas, Iuno, Venus, ſortis fœcunda decora,
Turrim Pomum aurum, Margaris vna tenes.

Betweene

Betweene theſe two pictures were drawen the Kinges armes, with a Metaphoricall applicatiõ of theire properties and excellencies, according to euery ſeuerall coate, applied to theire Mageſties in the Manner following.

Quadrupedum indomitos reges (Philippe) leones,
Pennigerumq́ duces Aquilas, Mauortia caſtra,
Arborumq́ decus Granata, & Lilia florum,
Et tanto auratum Vellus ſudore petitum,
Marte domas ſolus ſolus pietate reſeruas;
AEternumq́ eadem quid ni quoque ſolus habebis,
Cùm tibi qua pellant vim vectes, quaeq́ tuetur
Parta prius caci famuletur numinis alea,
Qua vult AEoi repetens ſua lumina Phœbus,
Cuncta tuis radijs cælo moderaris ab alto.
Ergo cum Granata tibi, cum Caſtra, Leones,
Alea, prepes auis, cum Vellus, Lilia, Vectes,
Dant ſua colla iugo veſtro, pacemq́ repoſcant,
Iure tibi flores, tibi fructus, bella, volucres,
Quadrupedes, fortuna tibi, tibi parta per vndas
Preda ſatis, quaeq́ aſtra alto figuntur Olympo,
Qui terris Mars alter, & alter in æthera Phœbus,
Nata creas radijs, ſpolia acti Marte reſeruas:
Sic tibi terra, Polus, Sors, Mauors, militat æther,
Et tua Neptunus pelago ſi capta ſecundet,
Spargetur totum tandem tua fama per orbem.

On the left ſide of the cloth of eſtate was a place for the maydes of honour, and at the vper end of the hall hung a very liuely picture of the Martyr father Henrie VValpole ſometyme Miniſter of this Colledge, who fiue yeares agoe was cruelly put to death in England, he was pourtraied his whole ſtature, with his left hand vpon the

racke, wheron he had bene nine tymes tormented, with a rope about his necke, & his breast opened with the knife wherewith he was emboweled, and in his right hand he held his hart, which he offered vp to Christ, with so liuely and affectuous a countenance that it moued all to deuotion that behold it. Vnder the picture were twoe scochens with theis spanish verses.

Nueue vezes Valpolo atormentado
En eculeo, sale victoriolo,
Por las publicas calles arraſtrado,
En vn palo le cuelgan afrentoſo,
Y el pecho abierto el coraçon ſacado
Viuo le deſquartizan, y el gozoſo
Sufre carcel, cadenas, ſogas y grillos,
Eculeos, horcas, fuegos, y cuchillos.
Seminario Anglicano al alto cielo
Da gracias, por auer de ti ſalido
Quien con ſu ſangre illuſtra el patrio ſuelo,
Y a ti dexa con ella ennoblecido,
Y muriendo en el campo del duelo
Al enemigo dexa en el vencido,
Ganando en tan inclita victoria
Fama en la tierra, y en el cielo gloria.

Vnder this picture was opened a great dore to the ſchooles of the Colledge, where the muſike ſtoode. On both ſides of the dore were ſeates couered with ſilke, and a ſett of violes, which the Earle of Fuenſaldaña beſtowed ſome yeares a goe vpō the Colledge, with bookes of muſike, and betweene the twoe ſeates a payre of Virginales of an excellent ſound, that Don Franciſco de Reynoſo Biſhop of Cordoua gaue to this Church to accompany the other inſtruments which the ſchollers vſe with

great

great dexteritie in the ſolemnities of Maſſe and Euenſong vpon feaſtiuall dayes, which they ſing with no leſſe deuotion and proprietie of Eccleſiaſticall ceremonies, as the Inſtitution and ſtatutes of theſe Seminaries ordayne.

The hanginges of the afore ſaide hall were ſett rounde about with ingenious hierogliphickes & verſes in Latine, Spaniſh & other languages, whereof the one half were compoſed in prayſe of the king, & the other of the Queene. In the ſame manner was dreſſed all the waye that the king was to paſſe from the Church to the great hall with Emblemes, Epigrammes, Elegies and Lyricke verſes, and amongſt the reſt was one famous Poeme wherein Religion aſked of God the armes wherewith the Archangell S. Michaell coquered the dragon, that with the ſame the king might alſo conquere him and baniſh him out of all his countries & dominions. This Poeme for the arte and inuention wherewith it was compoſed, was much maruelled at, & much deſired, but becauſe it was ſo long contayning aboue fowerhundred verſes it could not well be printed here. The reſt of the verſes, were of the kings coming to the Colledge, to giue him thankes for the fauours which both he and his father had ſhewed to this worke, and to ſignifie the ioye and comforte which the ſtudentes conceiued to ſee them ſelues in this theire baniſhmēt and ſolitude, viſited and ſo much fauoured by ſo potent and Catholike Princes. Among theſe verſes there were but fewe in Spaniſh, becauſe the recollection wherewith the ſchollers liue doth not ſuffer them to haue ſo much vſe of the language as is required for verſes, and becauſe this feaſt ſhould be onely theirs, as was intended by theire Mageſties, whoſe meaning was to be receiued and feaſted only by them. The Latine verſes were many in number and ſo full of varietie & good inuention, that diuers perſons of the moſt learned of this vniuerſitie, were importunate to haue them all printed, but becauſe it is not meete to trouble your highnes with a volume, and on the other ſide, for as much as they were the prin-

cipall parte of the feast, and therefore are not wholy to be omitted, I haue chosen out some fewe of the shortest that by them your highnes may make iudgement of the rest.

Some of the verses made in the Englis h Colledge of Valladolid to congratulate theire Magesties comming.

Hierogliphicks vpon the kings armes.

THere was drawen in colours a castell, and in it were lodged certaine Inglish students in their collegial habite, one had in his hand a Pomegranat with this posie *Pastus*, an other the goulden fleece with this posie *Vestit*. A lyon (which is also parte of the armes) kept the castel gate, with this title; *Custos*, ouer the castel an eagle (which is an other coate) soringe in the ayre, caried one of the schollers, with this title, *Dux in Celum*, and the whole picture was compassed about with this posie, *Philippus nobis omnia in omnibus*.

Arx præbet tutam miseris fugientibus adem,
Dant granata cibos, aurea lana tegit.
Custodit vigilatq; leo, vehit ales ad astra
Quæ phrygium puerum vexerat ante Iouj.
Diues hic est clipæus, verum thesaurus abundans,
Nilq; deest miseros quod reuelare queat.
Arx recipit, vellus vestit, granataq; pascunt,
Nos Leo custodit, ducit ad astra Aquila.

Apo-

Apostrophe ad Regem.

Viue diu Princeps fortunatiſſimè nobis,
Arx, Vellus, granata, Leo, Iouis armiger ales,
Hoſpitium, veſtis, paſtus, vigil, author ad aſtra.

An other vpon the ſame armes.

There was drawen an eagle in the aire, and the birdes doing her homage as to there Queene, next was a Lion on the earth whome the other beaſts acknowledged for there kinge, then after a ſhippe ſayling in the ſea which had in the ſterne, in the flagges, and ſayles, painted the golden fleece, and fiſhes gathered a bout it with theſe verſes.

Ecce tibi Leo magnanimus, Regina volucrum,
Quaq; tulit Colcha vellus ab vrbe ratis.
Magnanimum metuunt animalia cuncta Leonem,
Et volucres Aquilam, cæcula turba ratem.
Ergo tibi parent volucres, animalia, piſces,
Omnia quæ cælum, terra, ſalumq; tenent.
Erige te Princeps, & regna immenſa tuere,
Imperijs deſunt ſydera ſola tuis.

An other vpon the whole armes of Spaine which theſe verſes.

Hæres magnanimi patris, qui gentis Ibera
Sceptra per innumeros miſſa tueris Auos.
Quot titulos clipeo, tot iunge in pectore laudes,
Et noli a proauis degenerare tuis.

Religio turrim te ſentiat, atra Leonem
Hæreſis, & niuea Lilia pacis ama.
Lilia granatis coniunge ſalubribus, vt ſic
Aſpicias patria creſcere gentis opes.
Imbuat vltrices inſidus Perſa ſagittas,
Et cadat ante tuos Turcia victa pedes.
More Aquila terras contemne, & in athera ſurge:
Sola decent pennas ſydera celſa tuas.
Arx iuſtis, Leo ſacrilegis, Flos candido Iberis,
Terror Turcarum, numinis ales aue.
Hærum virtutum acceſſu tua gloria creſcet,
Vt ſilicum attritu feruida flamma micat.
Ha tibi ſydeream texent ſuper aſtra coronam,
Ha tibi & in teris vellera fulua dabunt.

The ſelf ſame armes were in an other place in their colours, with this explication.

Lilia, quidue Aquila, Granatum, Caſtra, Leones,
Oſtendunt? quis ſit (clare Philippe) notant.
Lilia ſpem, (ſperas dum ſpiras) candida ſignant
Quis decor internus exteriorq; tibi.
Regia quid vaſtum ſcandens per inane volucris?
Quonam animus tendat (magne Philippe) notat.
Imperij regimen Granatum iuraq; monſtrat,
Incluſos caſtrum nos tua dextra tegit.
Quid vigilans fortiſq; Leo? tua robora ſentit
Hoſtis, & excubias ſedula cura notat.

Vpon

Vpon the armes of the Kingdome of Caſtile.

There were painted the armes of Caſtile alone, with ſome Engliſh ſchollers in the caſtels, and ouer them this poſie *hic hoſpitamur*, and ouer the lions, *hic defendimur*.

Hoſpitium nobis tua ſunt caſtella Philippe,
His valet Angliaco viuere pulſus agro.
Tutus erit quem caſtra tegent: ni ſufficit vnus,
Arcebit cunctas rex leo ab arce feras.
Ergo veni, Britanne veni, tibi tecta Philippus
Caſtella tribuet caſtra, tegetq; leo.

An other vpon the ſame armes.

There was painted a caſtel of the armes of Caſtile, and vpon one of the pinacles a lion watching; and vpon an other was the golden fleece: and in the middeſt an eagle flying vp to the clouds out of which came thunder and lightning, with this poſie. *Turris inexpugnabilis, munita vigilantia, audacia, opibus.*

Nec timor aut error turtim nec perdet egeſtas,
Aurea quam ſeruat lana, leo, ac aquila.
Nam quid deeſſe poteſt turri cui pendeat aurum?
Cuiq; leo vigilat, prodier arte nequit.
Et quis terrebit panſis quem protegit alis,
Qua ventos, imbres, flumina temnit auis?
O fœlix turris vigili munita leone,
Audaciq; aquila, vellere diues aue,

An other of the ſame.

There was painted a pomegranat tree, and vnder it, one dying his clothes with the flowers: and an other eating the fruite: an other ſleeping vnder the ſhade: an other chaſing away ſerpentes with the bowes as with weapons: an other curing the inflammation of his eyes with the leaues: and about the tree this poſie *Salus: quies.*

1. 2. 3. 4. 5.
Flos, fructus, radix, ramus, foliumq́, Philippus
1. 2. 3. 4. 5.
Granati, ornatus, paſtus, ſopor, arma, medela,
1. 2. 3. 4. 5.
Nudis, ieiunis, feſſis, pugnantibus, agris,
1. 2. 3.
Flore ornat, fructu paſcit, radice ſoporat,
4. 5.
Ramo armat, folia ſanat, cuncta omnibus vnus.

In an other place was painted a great laurel tree, & a crowne of the ſame laurel with this poſie *ſemper virēs.* On the one ſide were certaine cloudes with deſcription of thunder and lightning, and ſome Ingliſh ſcholers which ſhrowded them ſelues vnder the tree, & about them was written, *ſecura*. On the other ſide were ſwarmes of waſpes, which ſtung others, and they gathered the bowes to heale the ſtinging with this ſubſcription *ſalubris.* Vnderneath the tree were many bookes which with the laurel leaues weare preſerued from mothes, with this inſcriptiō *tinea non comedet eos,*

Ite ſub Hiſpana iuuenes requieſcite lauro,
Anglia quos diro fulmine ſeua premit.
Ite, ſalutifera ſanentur vulnera fronde,
Vulnera qua miſeris impia veſpa facit.

Dimi-

Diuinósque libros hæc laurus ſacra coronet,
Et tactum nullo verme volumen erit.
Ergo Phœbæa lauro te cinge Philippe,
Iuſtius in titulos conuenit illa tuos.

There was painted the Sunne, and the Moone looſing her light with the Suune ſhine: & a border of roſes, which with the ſame Sunne beames did grow & floriſh.

Hæreticus luna eſt formas variandus in omnes,
Martyr purpureo tincta cruore roſa.
Lumine ſic perit hæreticus lunaticus iſto,
Hoc vitam roſeus lumine martyr habet.
Viue diu fulgens, vt condas lumine lunas,
Et vegetes multas (maxime Phœbe) roſas.

Alia eiuſdem interpretatio.

Luna regit Turcas, roſáque eſt inſigne Britannis:
Illos lucendo, hos non radiando premis.
Pande ſacros radios, non fulget Turcica luna:
Subtrahe, et Angliacæ iam periêre roſæ.

There was drawen a piller and vpon it a globe of the earth, with theſe verſes.

Dum pater humanas moriendo linqueret oras,
Qui terra ferres pondera, ſolus eras.
Herculea Athlantis ſuppleuit munera ceruix,
Qui cæli ferret pondera, ſolus erat.
Si perit Alcides, rurſus geſtabit olympum
Atlas, vel nullus grande leuabit onus.

Si moreris, terram valido qui robore portet,
Ni genitor redeat, non erit vllus Atlas.
Pondera fer validis princeps librata lacertis,
Astra tuis humeris non graue pondus erunt.

There was painted a lion roring and other beasts falling vpon the earth for feare of his voice, with this posie. *Leo rugit, quis non timebit?*

Quid facies leo bellipotens? elapsa minaces
Fauces, in campis libera præda fugit.
Vox tua rugitu diuinas personet aures
Emissáque pio pectore funde preces.
Rugitu hoc, hostes, vires animosq; relinquent,
Et cadat ante tuos territa præda pedes:
Sic Sampson, Dauidq; olim vicêre, quod armis
Numquam fecissent, hoc potuere prece.

There was painted a rock, and vpon it pomegranats, which being pressed gaue out there iuice, with this posie. *Dabo tibi mustum malorum granatorum meorum.*

Martyribus sanctum quem possint inde cruorem,
Fundere, granatis (magne Philippe) foues.
Nam qua torcular torquet granata Britannum,
Sunt tua quæ pœnis gens inimica premit.
Granatis expressa fluunt suauissima musta,
Sic magno præbes dulcia vina Deo.

There was painted two dragons flieng from a lion, which pursued them with these verses vnder written.

Maius

Maius ſi Herculeis onus lacertis,
Hoſtes vincere prælio gemellos,
Maior Thebigina es Philippe maior,
Rex vincis, aquila vt duos dracones,
Bis binos poteras domare ſolus.

Alia eiuſdem explicatio.

Peſtiferi fugiunt aquila veniente dracones,
Hoſtibus intentat prælia dira ſuis.
Sic fugat hæreticos generoſo corde Philippus,
Seruat mundum aquila hac, hæreſis hydra nerat.

There was deſcribed a mountaine with a freſh and plaiſant medow, wherin was feeding a flock of lambes, the mountaine was compaſſed about with the chaine of the golden fleece of Spaine this chayne reſembleth flintſtones which ſtriking vpon the ſteele caſt out flames of fire, wich this poſie *tua cuſtodia:*

Ne fera per medias crudelis funera caulas
Edat, & innocuas vulnere perdat oues,
Pinguia flammiuomis ſingunt ur paſcua ſaxis,
Namq; feras abigit quæ micat ignis ſilex.
Quaſq; canum vigilans neque at depellere cura,
Raucaq; paſtorum murmura, flamma fugat.
Flamma fugat, lapidéſque fugant, his cingere ceptis
Si rabidos morſus fallere preda cupis.

To the Catholike Princes protectors of the Engliſh Seminaries.

There was painted a ſhip toſſed with a furious tempeſt, and kept faſt with two anchers.

Anchora

Anchora ſpes nautis, fragilis ſpes anchora cymbæ:
Hac fultus, tumidas nauita temnit aquas.
Quos metues fluctus Anglorum cymba minaces?
Anchora dat firmam ſpem, geminata tibi.

A Hierogliphicke of the Engliſh Seminaries in Spaine.

There was painted the Arke of Noe, & in it the Engliſh ſtudents with theſe verſes.

Noëmo arca fuit ſalus, ſuſq;
Natis, dum validò Deus feracem
Terram mergeret imbre mergit atrox
Fluctus hæreſeon ſolum Britannum,
Arcam quærimus; eſt & arca nobis
Littus Heſperium, ſalus Britanno,
Fœlix quod foueat, ita iſte fœlix
Tali ne pereat protectus arca.

An other of the citie of Valladolid.

There were painted certaine ſtagges carying fire vpon their hornes taken from the armes of this citie of Valladolid, and with the ſame they ſet on fire heapes of cinamon, vnderwhich were gathered todes, ſerpentes, battes, and owles, all which with the light and fire fled a way. with theſe verſes.

Cynnama diuina pietatis rapta Britannis
Nicticola volucres, hydráque ſæua premit.
Ite domum celeres, quorum ardua cornua, cerui,
Armat odorifera Pincia ſancta face.

Diffu-

Diffugite ô angues, ſtygij properate colubri,
Ecce ferunt ſacros cornua odora focos.
Vos quoque luciſuge procul hinc procul ite volucres,
Lux vbi diſcuſſa fulgida nocte micat.
Sed tu lata veni depulſis Anglia monſtris,
Et fidei antiqua Cymama ſancta cape.

An other of the ſame.

There was painted the ſame armes of valladolid, and ouer againſt them the armes of Ingland, which are three liõs, flying frõ the fire: with this poſie, *fugiũt a facie ignis.*

Perdomat idomitos effranatoſq; leones
Flamma ferus vincit, vincitur igne leo.
Angliaci ſæuo lanient ne dente leones
Innocuas pecudes, innocuoſq; greges.
Ferte citi Heſperias Britannæ ad littora flammas,
Indomitaſq; feras Pincia flamma domet.
Sic fugient timidi poſita feritate leones,
Sic poterit tutum viuere mite pecus.

And other of the Ingliſh Seminaries.

There were painted three youthes clothed with the barcke of trees, and certaine birds called, ſtimphalides, hauing there bils faſtened in the ſame barcke, wherin benig caught they dyed, with this poſie: *triumphus pacientia.*

Gignit auem tellus Arabum, Stymphalida dicunt,
AEnea qua penetrat morſibus arma ferus.
Sed tamen arboreo munitum cortice corpus
Perdere cum tentat, cortice fixa perit.

Cernite

Cernite quam ſæuus ſtymphalidas Anglia gignit,
Vt Chriſti lacerat ſœda volucris ouet.
O vos quos validis patientiæ viribus armat,
Cortice quos fidei Pincia ſilua tegit.
Porgite opem, ſi ſæua petat vos hæreſis vngue,
Si latus innocuum fœda cruentet auis!
Vulnera dum infigit ſe ſacro in cortice figet,
Et capta hærebit morſibus ipſa ſuis.

There was painted a nightingal ſinging in a tree and a ſerpent deceitfully creeping op to catch her.

Quam fouit ſacris Philomelam Pincia ſiluis
Et docuit dulces ore ciere ſonos,
Dum canit Angligenis tectus illabitur anguis,
Et rapit innocuam, dum pia verba mouet.
Non perit, aut canere omittet, ſed ſcandet Olympum,
Et canet æternos ſuauius illa modos.

There was painted a tree caled Lothos which groweth in Libia, whoſe leaues cloſe vp towards night, and in the morning when the Sunne beginneth to ſhine they open a gaine, ſhewing them ſelues very freſh and faire: theſe leaues were painted open looking towardes the Sunne riſing, with this poſie: *O ſi perpetuo.*

Lothos in Libicis virens
Arbos humida partibus,
Solis tacta coloribus
Pandit fulgida Ramos.

Grates

Grates reddit Apollini,
Cuius lumine ſplendido,
Frondes creſcere flexiles,
Fructus ſentit amenos:
Donec Heſperus vmbrifer
Noctem ſomniferam ferens,
Ramos contrahere arborem
Cogit, ſydere dempto:
Lotbi nos quoq; pandimus
Palmas inclyte Rex tibi,
Dignas iureq; debitas
Grates, reddimus Angli.
Per te viuimus (inclyte)
Per te creſcimus in fide,
Virtutiſq; laboribus
Florent germina veſtris:
Non noctis tenebræ graues
Nobis eripiant diem,
Nec te viuificum iubar
Rex lux maxima mundi.

There was painted an eagle feeding certaine doues in her neſt, with this poſie. *Pietas ſupra naturam.*

Mutauit natura vices, miracula cerno:
Et recipit leges terra beata nouas,
Regia pallantes volucris generoſa columbas
Proteget, in nido datq; alimenta ſuo.
Tutior in proprijs nec erat dum viueret agris,
Accipitres fugiens mitior illa feros.

Si requiem quæris volucrumq́, euadere morſus,
Ad quæ confugias tecta columba vides.
Non capit exiguas volucrum regina columbas,
Præda illi cerui, præda futura draco.

In praiſe of the ſoueraigne and potent Princeſſe Queene Margaret of Spaine.

There was painted the new moone, and a number of Elephants, acknowledging her for there benefactor: with this poſie: *Vis beneficentiæ & virtutis.*

Cùm noua luna micat, magnorum turba Eleplantum
Fert teneros natos, lunam humileſq́, colunt.
Tu noua luna micas tenebroſo Margaris orbi,
Iam ſentit radios Anglia noſtra tuos.
Ergo Britannigenæ linquentes tecta paterna,
Ecce tuum lumen Cynthia ſancta colunt.
O ſalue rutilum ſydus Regina, Britannis
In cæca miſeris fulgida nocte mica.

There was painted a bird bred in Germany, which ſhineth by night, flying ouer the ſea to Spaine, with this poſie. *Nox ſicut dies illuminabitur.*

Quænam hæc quæ toto ſpargens ſua lumina ponto,
Littus ad Heſperium per mare currit auis?
Illáne quam ignitis profert Germania pennis,
Quæ tenebras noctis luce micante fugat?
Illa eſt: auratis collucens Margaris alis,
Huc noctis victrix, Auſtria ſertur auis.

I propera Heſperio pulcherrima iungere ſoli,
Cumq; illo rutila diuide lucis opus.
Sole, & aue hac ornata, dies nocteſq; micabis
Heſperia, hæc noctes ignit, & ille dies.

There was painted a high aſh tree with the leaues greene and pleaſant, and many ſerpentes flying from the ſhadow, with this poſie. *Non hac latet anguis in herba.*

Sacra Ioui quercus, laurus pulcherrima Phœbo,
Conſecrat Auſtriacos Fraxinus alta duces.
Fraxineas metuit ſerpens perterritus vmbras,
Nec minus Auſtriacos hæreſis hydra fugit.
Na tu ſerpentum morſus Hiſpania temnas,
Auſtriacum dum te fraxinea vmbra tegit.

An Epigram to the Queens name.

M *argaris aquoreas gemmas præit inclita gemm* A
A *uſtriaco prognata ſolo, quam vincere cult* V
R *arus & ipſe adamas neſcit, rutulanſue pyropus* S,
G *ratiùs iſta micat, radiantesq; lumine vinci* T,
A *mouet illius noctem & nigra nubila fulgo* R
R *eſplendens ſacra hæc virtutis luce, profund* I
I *mpiaq; bereſeon facit orbem linquere monſtr* A
T *erris reſtituens pietatis lumina, & illi* C
A *uſtriaci noua gemma, freti nitet aurea ſtell* A.

Virgils ænigma.

Dic quibus in terris inſcripti nomina regum
Naſcantur flores, & eris mihi magnus Apollo.

Ecce Maro Heſperijs flores naſcuntur in hortis,
Qui regum in foliis nomina ſcripta gerunt.
Margaris inciſos nomen nomenq; Philippi,
Anglorum flores Pincia vallis habet.
Martyribus reges hi nutriuere cruorem,
Et ſe purpureis inſeruere roſis.
Qui cruor effuſus pro religione tuenda,
Scribet in æternis nomina tanta libris.

In the Spaniſh Copy are diuers other Epigrams which for breuities ſake I omit.

The coming of the Catholike Princes King Philippe the third, and Quene Margaret to the Ingliſh Colledge of Valladolid.

THeire Mageſties ſome fewe dayes before their coming to the Ingliſh Colledge, had viſited the cheife Religious houſes of this Citie, and in all places were receiued with ſo great preparation, ſpecially in the vniuerſitie; fower dayes before; that after ſo Royal entertainments this Colledge did feare & not without reaſon, to appeare in theire Mageſties preſence, but that the litle gift of the widow ſo much eſteemed and commended for the good will and affection wherewith ſhe gaue it, did encorage the ſtudentes to doe the beſt they could: and ſo all thinges were put in order as aboue hath bene ſaid wher vpon S. Bernards day (which fell vpon a ſunday)

ſunday) at two a clock in the afternoone came to the Colledge 24. of the Kings Garde, with theire ſargeant, who preſently deuided the ſoldiars at the gates, with expreſſe order that none ſhould enter, becauſe their Mageſties would that day, enioy the Colledge alone, and a litle after came the lieutenant of the Garde, who placed likewiſe other ſoldiars in all the roomes which were hung with verſes, with charge to keepe them, as they did, that none were wanting.

The Steward of the kings howſe, and ſome other officiers, and gentlemen of the Pallace; vnderſtanding, that his M. would ſee the ſchollers chambers, and the manner of theire habitation, came before as the cuſtome is, and were much delited with the order and commoditie, to ſee that neither there was wãt of any thing neceſſarie, nor any thing ſuperfluous, but as the widow had prouided for the Prophet Elizeus a bed, a table, a chaire, & a light, ſo they had (euery one) all that was commodious for his ſtudies and reſt, without want or exceſſe.

About fiue a clocke, or a litle after, came theire Mageſties to the Colledge, & in ſigne of more confidence and good will, without theire accuſtomed garde, notwithſtanding they had diuers companyes both on foote and horſe lodged in the Citie which comonly wayte vpon them when they goe abroade. The ſtudentes expected them in the Church in two rankes, from the doore to the high altar, and the Prouinciall of the Societie being at the ſame tyme (by chaunce) in the Citie accompanyed with two Prieſtes of the Colledge, and reuerſted (as the manner is in ſuch ſolemne receiuinges) attended theire Mageſties at the Church doore, who at theire entrance (hauing receiued holy water and kneeling downe vpon two cuſhens of cloth of gold which theire chaplens had there prouided) adored the Crucifix which the father offered them, with ſo great reuerence and deuotion, as the Engliſh ſtudents there preſent were much moued to ſee it, who (as diuers of them afterwardes did confeſſe)

reioyced exceedingly to ſee thoſe two Monarkes of the world proſtrate themſelues and adore with ſo great pietie the Image of our Sauiour, for whoſe cauſe and Religion they ſee them ſelues in baniſhment, theire parentes robbed and impriſoned, and many of their frendes perſecuted and afflicted.

In the meane tyme others of the ſtudents aboue in the quire ſang *Te Deum laudamus*, in theire accuſtomed Eccleſiaſtical Muſike which contented ſo much, as the Duke of Lerma and other noble men that came with the king; thought the ſingers had bene procured frō abroad, but vnderſtanding that it was the ordenarie muſike of the Colledge, and onely the ſtudentes, receiued double contentment to heare it, & much more when at the entrance it was told them, that nothing was borrowed that day to receiue theire Mageſties but onely the hanginges. The King and the Queene coming to the high altar remained there kneeling while the prieſt ended the verſicles and prayer accuſtomed to be ſung in the like receiuing of Princes; and after, they roſe on foot, and viewed the images of the three Engliſh martyrs vpon the high altar which I mencioned before, and the Queene marualing at the pictures which were in the hanginges of the church, the king told her they were the tormentes where-with the heretikes put to death the martyrs in England.

Before they departed, vnderſtanding that the Relique which ſtood vpō the Altar was fleſh of the glorious Martyr S. Alban that had endured without corruption aboue 12. hūdred yeares, they both kneeled downe againe with great reuerence, and the Queene beſides her cuſhen vpon the ground to adore it, as they did both with ſo particular affect and deuotion, as I muſt needes confeſſe to your highnes I was moued aboue meaſure to ſee it, and diuers others there preſent (as after-wardes I vnderſtood) no leſſe then I, with the ſame conſideration how king Hentie the 8. of England diſtroyed the holy Reliques of the

glorious

glorious Martyr S. Thomas of Canterburie the honor of his kingdome and nation, ſeing the pietie and reuerence wherewithal our Catholike kinges did kyſſe and adore the Relique and fleſh of this holy Martyr of a forrayne countre and kingdome.

As they paſſed out of the church, the ſchollers (who were all in order placed rounde about the firſt court) made altogether a low reuerence, and afterward by two and two went forward into the hall prepared (as I haue ſaid aboue) for theire Mageſties; who paſſing a long, veiwed with attention the Hietogliphicks and pictures, and ſeamed to receiue contentment with the varietie and inuention: and paſſing on further, when the king ſaw them continue all the way as he went, in ſuch diuerſitie & number (for they were aboue 270.) he commaunded they ſhould all be kept and brought him to the Palace, for that he would ſee them at leyſure, as he did.

VVhen he entered the hall, the Muſicians in the other roome adioyning, deuided onely with a curtayn, began to play vpon theire vials and virginals a very graue and pleaſant ſong of eight partes, till theire Mageſties and thoſe that came in theire company were ſet, the ſchollers ſtood betweene the cloth of eſtate and the muſike in there rankes or companies, on the one ſide ſtood the Poetes and Rhetoricians: on the other, the Philoſophers, and in the middeſt the Prieſts & diuines. And that they might be the better diſcerned, the firſt ranke was of the leaſt, in the ſecond were thoſe of middle ſtature, and in the third the talleſt; and the modeſtie and compoſition of all was ſuch as theire Mageſties did particularly note it, and were not a litle edified, to ſee together ſo many young youthes baniſhed for theire fidelitie to God and theire Religion, who altedy had offered vp theire labors, ſtudies and liues for the conuerſion of theire Countrie, liuing in collegial diſcipline with that example which theire very preſence did declare, and with ſo great puritie and innocencie of life, as ſtrangers of different nations

(continuall witneſſes of all theire actions doe teſtifie) & of ſo rare talents as the verſes and ingenious inuentions about the walls of the Colledge did ſhewe, and in fine, of ſo good education and parentage, as might be ſeen in theire perſons, countenance and behauiour in ſo much as diuers Noblemen there preſent moued with this ſpectacle, did wiſh they could bring vp theire children in the ſame māner, & therefore diuers principall perſons of this realme haue procured very erneſtly and with great offers to haue theire ſonnes brought vp in this Seminarie, to learne the vertues which they ſee in the Ingliſh ſchollers, and truly in my iudgment there was nothing in all the ſolemnitie comparable to this ſight: and ſo would that famous Matron Cornelia Mother to the Graccos haue ſaid, if ſhe had bene preſent, who, whē other Noble womē of Rome gloried & boſted in theire riches, vſed to bring forth her children modeſt and well nurtured, as the moſt pretious iewelles and greateſt riches that ſhe had.

VVhen theire Mageſties were ſett, and the Muſicians had ended, there came forth from amongſt the diuines, one of the ſtudents, who for the manifold giftes and graces which God hath beſtowed vpon him might well appeare in theire preſence, and kneeling downe vpon the one knee before the King in the middeſt of the hall, after his Mageſtie had giuen him ſigne to ariſe, ſtanding on foot ſaid as followeth in Latine.

The firſt Oration made to the Catholike King Philippe the third in the Ingliſh Colledge of Valladolid.

IN hoc hodierno conſpectu veſtro ornatiſsimo iucundiſſimoq; (Rex Maxime, Regina Seremiſsima) iure nobis foret optandum, quod Philoſophus quidam optaſſe dicitur, vt

tur, ut Deus feneſtram aliquam in pectoribus noſtris aperiret, vt hæc quæ concepimus gaudia, non per anguſtas ſenſuum rimas emanarent, ſed patentibus pectorum portis prorumperent: & ipſi, geſtientem lætitiam ſociorum meorum, non ex hilari eorum fronte conijceretis, ſed in intimo amoris fonte ſpectaretis. Nec enim nobis ſolum præbuiſtis nouum ſingularis lætitiæ argumentum, verum etiam antiqui beneficij memoriam renouaſtis, meminimus enim (Philippe Rex potentiſſime) nec vnquam obliuiſcemur illius diei qui huic noſtro Seminario omnium ornatiſſimus illuxit, non ſolis radijs, ſed tuus, & Philippi parentis tui, & clariſſimæ ſororis, ſplendoribus illuſtratus: cuius diei adeo viuam imaginem hodierna preſentia veſtra animis noſtris obijcit, vt iterum intueri videmur Regem illum omnium ſæculorum memoria maximum, in hoc ipſo loco, balbutientes puerulos tres integras horas libentiſſime audientem. Iterum cernimus quaſi oculis, ſanctiſſimum illum ac ſapientiſſimum Monarcham ætate longuidum, ſed diuino amore feruidum alumnos huius Collegij ſuauiſſimis amplexibus & vitali ſanctiſſimi pectoris ſpiritu, ad martyrium animantem. Verum non fuit ſatis humanitati tuæ (ô magne Hæres non ſolum paternorum Regnorum, ſed etiam virtutum & laudum) non fuit ſatis, quod Princeps Hiſpaniarum ſub Parentis tui vmbra hoc Seminarium ornaueris, niſi etiam hodierno die, in hæc anguſta tecta & inornatos parietes, regium nomen et totum Maieſtatis tuæ lumen inferres: niſi Illuſtriſſimum Auſtriacæ Familiæ decus, ſanctiſſimam coniugem Seremßimam Reginam adduceres, vt in vna exulum domuncula geminum orbis Sydus arderet.

Moysem puerulum è matris gremio raptum & inclusum scirpea fiscella, AEgyptij præcipitarunt in flumen, ex quo (diuino consilio) à Pharaonis filia ereptus, Reginam habuit matrem, patrem Regem. Nos verò non AEgyptia, sed maior hæresum tyrannis è patrum sinu & matrum gremijs abstractos, præcipitauit in Oceanum insanis fluctibus hauriendos. Nil proficis AEgypte sæua, nil proficis; fluctuabit in freto hæc scirpea cimba vsque ad Hispanum littus, & ereptus inde puer, meliores inueniet parentes, meliorem patrem. Intuemini igitur Parentes amãtißimi (permittite Maximi Principes ita vos ab orbis & exulibus vocari) intuemimi natos vestros, quos vobis non fortuna, sed voluntas, non natura, sed pietas peperit. Cerne (Rex Maxime) hos tuos filios, qui non ex materno vtero nati fuimus, sed ex aquis miseriarum natauimus in hunc tuum paternum sinum.

Conijce sereniſsimos oculos (Potentißima Pharaonis filia) in hos tuos Moyses, quos ad ciues suos ex Egyptiaca seruitute liberandos, non inscia & inuita, sed sciens & volens materna beneuolentia foues. Et quanquam quæ accepimus beneficia adeo sunt excellentia, vt ea vix optare potuißemus; tamen vt à vobis longè præstantiora speremus, eximia vestra pietas & virtus postulat.

Crescit enim quotidie (Inuicte Philippe) crescit ex nostra calamitate, materia tuæ beneficentiæ seges tuæ gloriæ. Quid enim illustrius, quid dignius Catholico nomine, magnitudine animi & fortunæ tuæ, quam collegisse dispersas reliquias fidei; donasse patria, ciuitate, domicilio, quos hæreses fecit extorres? Multorum est profecto Regũ ac Cæsarum, hostes prostrasse armis, bello superasse. Hæc tua, &

tua, & ſanctiſsimi parentis tui ſingularis, & omniũ glo-
rioſiſsima victoria, viciſſe beneficijs. Hic hodiernus clemẽ-
tiæ veſtræ nouus & inauditus triumphus (clariſsimi Re-
ges) in quo (cælo terráque applaudentibus) fulget gloria
crucis, dum Religionis & amoris vinculis tracti hi omnes
ſocij mei ex remotiſsimis terris ad veſtrum patrocinium
confugerunt, vt quorum alij potentiam metuunt, agnoſ-
cant & prædicent benignitatem. Hæc vos hominibus
charos, hæc Deoq; ſimillimos reddit, hæc ampliora vobis
Regna, hæc nobiliora ſceptra dabit, in omnem æter-
nitatem poſſidenda.

The ſame in Engliſh.

AT this moſt glorious and moſt gratefull ſight of your Royal Mageſties (Mightie Monarcke, and moſt gratious Queene) iuſtly ſhould we wiſh that which a certayn phyloſopher is ſaid to haue wiſhed, that God had opened windowes in our breſtes, to the end your Mageſties might ſee the aboundãt ioy we haue this day receaued, and not only gather it by our conntenance and wordes, through the narrow chinckes of our exterior ſenſes, but rather behold it in our very hartes, as in the fountaine where it ſpringeth, for your maieſties haue not onely geeuen vs this newe occaſion of preſent gladnes, but alſo haue renewed the ioyfull memory of an other former fauour. VVe doe remember full well (moſt potẽt king) neyther ſhall we euer be able to forget, that moſt glorious & ſhining day, the brighteſt that euer was ſeene in this our Colledge, not with the preſence of the Sunne & his beames, but of your royall Mageſty, and of the king your father of famous memory, to-gether with the renowned Lady the Infanta your ſiſter; which day,

this

this your preſence ſo reneweth, and in ſo liuely manner calleth it to memory, that it ſeemeth we ſee agayne that moſt glorious & pious king memorable to all ages, in this very place, giuing eare againe to the ſtammering ſpeeches of children, as then he did, with ſingular curteſy & attention, for three houres together. VVe ſee agayne in your Mageſtie, that moſt wiſe and potent monarch of the world, though then languiſhing in yeares, yet yonge and floriſhing in the loue of god & zeale of his glory, how moſt louingly he embraced the ſchollers of this col ledge, & with the liuely ſpirit of his pious and religious hart, incouraged them to martirdome. But all this ſemed nothing to your Royall benignitie (moſt worthy inheritour not ſo much of your fathers kingdomes, as of his vertues and praiſes) you thought it not ſufficient to haue honoured this colledge with your preſence being then prince of Spaine, vnleſſe you ſhould this day agayne in your greateſt glory, ſtraiten your ſelfe within theſe narrow walles, bringing in your company her M. preſene the honor and ornament of the houſe of Auſtria, that within this little colledge of baniſhed men, might be ſeene ſhining the Sunne & Moone that giue light to the world.

The childe Moyſes, whome the tyrany of Egipt had violently drawē frō his mothers breaſtes almoſt the ſame howre he was borne, and caſt him into the riuer ſhut vp in a wicker baſket to ſeeke his aduentures, was by Gods eſpeciall prouidence found and taken vp by the daughter of Pharao, & ſo came to haue a Queene for his mother and his father a kinge. we in like manner, are violently drawne & driuen from our parentes, not by the Egiptian tyrany, but by another farre greater & more cruell, by the hereſy of our country, which hath caſt vs headlong into the Ocean ſea to be drowned & deuowred by the waues. But all in vayne (cruell Egipt) all in vayne, thy labour is loſt: for this our wicker boat, though toſſed for a whyle with the waues and billowes of the ſea, yet at laſt by the

ſame

ſame prouidence, is caſt on ſhore and aryued ſafe on the coaſt of Spayne, where the childe is taken vp, and hath found a new father and mother farre more noble and better then thoſe he loſt. Behold then pious and louing parents (giue this leaue moſt mighty princes to vs Orphanes baniſhed for Chriſte to call your Mageſties by this title) Behold I ſay, theſe your children, not geuen you by fortune, but adopted by your owne choyce; not yours by nature, but by your piety and religion. behold mighty kinge theſe your ſonnes, not borne to your Mageſty out of our mothers wombes, but caried with the waters and waues of tribulation, out of which we haue as if it were ſwomme into this your fatherly boſome. Caſt your gracious eyes (potent daughter of Pharo) vppon theſe your Moyſes, whome with motherly affection you bringe vp, not as the other Queene did at vnawares, but witting and willingly, to deliuer their country from the Egiptian ſeruitude of hereſy and ſinne, and although the benifytes we haue already receiued, be ſo many & ſo great, that we durſt ſcarſe ſometymes haue wiſhed the; yet ſuch is your Mageſties piety & boũty, that now it obligeth vs to hope for farr greater at your handes, for dayly there increaſeth (inuincible Philippe) there increaſeth dayly by our calametie more & more matter for your boũty: & the haruest groweth euery hower whereby you are to reape immortal glory (for what can be more glorious, or more agreable, to the name and title of a Catholike kinge, & to the greatneſſe of your minde and fortune, then to haue pronided country Citty and habitation, for thoſe whom hereſy hath caſt out in baniſhment. Many other kinges and Emperours, haue ouercome their enemyes with armes, & vanquiſhed them in warre: but this is your peculiar, and moſt glorious victory, & of the king your father of holy memory to haue ouercom with curteſy and good deedes.

This preſent day place & aſſembly is a triumph of your elemẽcy (moſt renowmed Princes) in which the glory of Chriſt crucefied, is ſeine, with ioy of heauen and earth, in

theſe

theſe my bretheren who drawen with cheines of loue & Religion, are come from farre countries to liue vnder your protection, that they may acknowlege and teſtefy your bounty, whoſe greatneſſe others do feare. This mekeneſſe and clemency in ſo great power and Mageſtie, maketh you amiable to men & like to God almighty. & the ſame wil bring you greater dominons and far richer & more noble ſceptors in heauen, then theſe which here you hold vpon earth, to be yours for al eternety.

The ſtudent that made this Oration deliuered it with ſo good grace and action, and with ſuch modeſtie mixt with the affectes and feelinge of that he ſpake, as it was much lyked of all that were preſent and holden for a good beginning of the reſt that was to follow. At the end of this oratiõ while the orator went to kiſſe the king his hand, the curtaine was drawne that couered the muſicke, & for that the voices in the quire, which I ſpoke of before & the muſicke of inſtrumentes, at there Maieſties entrance into the hall had cauſed curioſity in them and the reſt, and deſire to ſee who they were that had ſonge and played, they were not a litle contented when the curtayne was drawne, ſeeing as before had bene told them that they were only the ſtudẽtes, without any other help from a broad, who now in ſight with there modeſty and good preſence, gaue double grace to that they did, & ſo with inſtrumentes and voices together, begone an other ſonge of thoſe which they vſe in there high maſſes of excellent muſique which begone *Domine Deus virtutum*, and ended *Beatus homo qui ſperat in te*, and towardes the end of this muſike came forth from amongſt the yongeſt company a litle youth that in ſemblance ſeemed a very angell, who with great grace and making a low courteſie to there Maieſties, went vp to the pulpet which (as I ſayd before) was prepared ouer againſt the cloth of eſtate. This childes father ſeeing him ingenious & diſpoſed to vertue, notwithſtanding he was his eldeſt ſonne deſired (as him ſelfe told me) that rather he ſhould loſe his

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inheritance then his faith and Religion; and moreouer ſeeing him of ſo tender and delicate complexion, as it would be dangerous to ſend him a long iourney alone or not very well accompanied, he determined although it were with daunger of his liuing and life to bringe him out of England him ſelfe to this Seminary, as he did, and here in the Church vpon his ariuall (like another Abraham that had come to this hill to ſacrifice his dearely beloued Iſaac) offered him vp to our ſauiour before the bleſſed ſacrament, with ſo great zeal and deuotion that he edified all the Colledge; to ſee the great force of the grace of God, and how it ouercometh and ſubiecteth nature, and all humane difficulties, as in this & many other heroicall workes of theſe faithfull Catholikes of Ingland is euident. A few dayes after the father departid with great comfort to leaue his ſonne in ſuch ſecuritie, and the child remained ſo mery and contented and with ſo good lyking of the Colledge, as if he had bene in his fathers houſe, and without going abroad in one yeare he learned the Spaniſh tonge. And truely if to S. Ierome it ſeemed a thing worthy of admiratiõ, that a philoſopher of whom he wryteth, vndertooke a longe and daungerous iourney to heare Socrates: much more would he maruaile if he liued in theſe our dayes, to ſee not onely philoſophers & men of ripe age, but children of ſo tender yeares as this & many others, to paſſe the ſeas, & in ſo great and manifeſt labours and daungers as they doe, to come to this and the other Seminaries, onely to learne and conſerue the Catholike faith, and with ſo difficult a purpoſe to retorne to teach it in there country where it muſt coſt them ſo deare, as the world knoweth, and all this without any temporall hope or commodity to them ſelues: and therefore with a far more excellent and glorious end, then was that of the Philoſopher. This youth being in the pulpet, and haueing made low reuerence to there Maieſties, begonne in Spaniſh this breefe ſpeech or Preface that followeth.

The

The Preface to the ten tonges.

THe holy ghoſte hauing (with ſingular prouidence) determined to bring the whole world to the kingdome of Chriſte, and that his name & glory ſhould be publiſhed through-out the earth by the holy Colledge of the Apoſtles; gaue them for this end diuers tonges and languages, that with them his greatnes and excellencie might more eaſily be made knowne to all nations, accordinge to this, we fyndinge our ſelues moſt highly bound and obliged to your Maieſties, and deſiring to declare our gratitude to the whole world, haue endeuoured to imitate this paterne and example of the holy ghoſt, with deſire (if your Maieſties giue vs leaue) to ſignifie in diuers tonges and in the beſt manner we can that which we ſhal neuer be able ſufficiently to expreſſe of our owne obligation, nor of your Maieſties greatnes; both which the Prophet Dauid hath combined in one, and moſt liuely deſcribed in the twenteth Pſalme: which Pſalme made by a king and meant of the king of kinges, dooth in ſuch manner lay before vs the benedictions which your Maieſties haue receaued of God, & the Heroical and Royal vertues wherewith you procure to imitare the ſoueraine kinge, the Prophet and true paterne of kinges, of whome the Pſalme ſpeaketh that all that in it is ſayed may very fitly be applied to you, as ſhal appeare in the diſcourſe which we wil proſecute in ten different languages, obſeruing the breuitie due to your Maieſties preſence, and begin which the Spaniſh as the moſt familiar and beſt knowne, that it may open the way and after ſerue to enterpret the reſt. The Queene and ſome other ladies of the court, by a certaine occaſiõ had ſome dayes before heard of this litle youth, and ſo were deſirous to ſée him, and heard him with extraordinary contentment and applauſe, and the Pſalme choſen in the opinion of all that were preſent, fitted maruailouſly well the intent and obligation of the tyme and place, and ſo preſently, there went vp to the pulpet another ſtudent,

dent, brought vp in the Seminaryes ſince he was ſix yeares old, who with all the reſt that followed obſerued the ſelfe ſame manner of curteſy, makeing firſt a low reuerence downe to the bottome of the pulpet, and the like as often as they ſpake to there Maieſties, and ſo accompaning his ſpeach (as the reſt alſo did) with graue and modeſt action, begonne the firſt vearſe of the Pſalme and the explication in Spaniſh that followeth.

Domine in virtute tua lætabitur Rex & ſuper ſalutare tuum exultabit vehementer. Pſal. 20.

The Ingliſh of the Spaniſh tongue.

The propet Dauid in the beginning of this Pſalme diſcouereth two fountaines, from whēce floweth the trew ioy & comfort of all kinges: the firſt is, *in virtute tua lætabitur Rex.* The king which putteth his truſt and confidence not in his owne wiſdome, nor in his treaſures nor in his forces & ſtrength, but in the power and protectiō of almighty God, findeth him ſelf ſo potent that no contrarie ſucceſſe can diſmay him; ſo rich that he ſealeth no want of gold or ſiluer: ſo armed that he feareth not enimyes, though neuer ſo many: and ſo ſtrong that he liueth alwaies in proſperity, and comfort without feare. for though the world, and all they that truſt therein be ſubiect to changes, and that dayly experience doth ſhew, yet he that truſteth in God is ſure to ſtand, and to enioy endleſſe and vnſpeakable comfort.

A ſecond & greater conſolation which this our king may expect (& Dauid ſaith iſſueth from the ſame fountaine) is, that he procuring the ſaluation of ſoules, and to propagate not ſo much his owne dominions as the kingdome of Chriſt our ſauiour, he giueth him parte of his owne felicity and ioy as to a companion & partaker of his enterpriſe in the world; and ſo ſaieth the prophet

that this ioy and consolation shalbe most aboundant, *Et super salutare tuum exaltabit vehementer*. O how great thinges may your maiesties hope for at gods handes sith your trust in him and your holy zeale; to inlarge the Catholike Religion is so great, that you haue not put *non plus vltra* in Spaine, but extend it beyond the fardest seas, to the east and west and to the north from whence we come to see and reuerence this new Salomon, & finde his wisdome and vertues to be more then fame did tel vs. Enlarge then o happy and fortunat Spaine the foldes of thy hart, for thy ioyes shal increase like the sea, & drowne thearin the emmies of the Catholike church. These two proprieties of the good king the prophet Dauid followeth in this Psalme, which shalbe declared bresly to your maiesties in ten tounges; where of som are professed in this Seminary & to the end that those which ar not vnderstode, may notwithstanding be gratsull to the hearers, I shall declare them with the breuitie I can, and so I ende the Spainsh, with these wordes of the holie ghost, *Beata terra cuius Rex nobilis est*. Blessed is that country, and happy art thou o Spaine which hast a king of so noble a minde and of so high and holy cogitations.

This explication of the first verse being ended, the student went downe and placed him selfe below neare the pulpit, ouer against ther maiesties, to declare the toũges that should neede interpretation.

Here I could certifie your highnes of some circumstances of particular contentment, and edification concerning the other nine studentes that followed; but not to be tedious to your highnes I will heere passe in silence diuers thinges worthy to be knowen, and come to the second that spoke in the Hebrew tonge, who obseruing the natural guttural pronuntiation of that language expounded the second verse of the Psalm which followeth.

The

Deſiderium cordis eius tribuiſti ei, & voluntate labiorum eius non fraudaſti eum.

Although the tounge in it ſelfe was ſo harde to be vnderſtood, neuertheleſſe with the conuenient actions he gaue it, and the reuerences he made to there Maieſties when he ſpake vnto them, lifting vp his eyes to heauen when he mentioned God, and other actions which in parte ſignified what he ſpake, but ſpecially with hope of the interpretatiõ promiſed: notwithſtanding it might be thought that theſe vnknowne tonges would be leſſe gratefull, yet the euent ſhewed the contrary: at the end of euery ſpeache, the orator made low curteſy to there Maieſties, and in the meane time the other that followed, was readie to goe vp to the pulpit, and prepared him ſelf to ſpeake, whileſt the interpreter below declared that which had allreddy bin ſaid as he did the Hebrew in the ſence following.

The Interpreter.

The Hebrew tonge hath declared breifly the happy ſucceſſe which Dauid prophecieth to the good king: to wit, that he can aſke nothing of God which he ſhall not obtaine, binding almighty God in obligation of promiſe to fulfill his deſires, as he in all thinges procureth to doe Gods holy wil.

The Greke tongue.

The Greke tongue begun taking the third verſe for his theame.

Quoniam præueniſti eum in benedictionibus dulcedinis, poſuiſti in capite eius coronam de lapide pretioſo.

VVhen he and the reſt in ſeuerall tongues named this king they did it with ſo proper and magnificent titles, accompanyed with ſuch reuerence, that it was gratfull to thoſe that heard only the ſound, though they vnderſtood not the ſignification of the wordes.

The Interpreter.

He hath ſaid in Greke that God almighty doeth present ſuch a king with bleſſinges of ſweetnes, giuing him from his tender yeares ſuch prudence, valour, and diſpoſition of nature, that his gouerment is gratefull & giueth contentment to all, and puttreth vpon his head a crowne of pretious ſtones, which Salomon in an other place *Prouerb.* 12. declareth in theſe wordes: *Mulier diligens, corona eſt viro ſuo*; ſo as the Margaret or iewel here preſent, doeth not ſuffer vs to doubt of what precious ſtone the Prophet meant.

The Latine tongue.

Vitam petijt a te, & tribuiſti ei longitudinem dierum in ſæculum ſæculi.

In the fourth place went vp a young man of honorable parents by blood, and much more for theire conſtant profeſſion of the Catholyk faith, who came to this Seminarie through many daungers by ſea, and enemies. By his countenance and perſon he ſhewed well who he was, and with a grateful voice and action ſpake to the king as followeth.

ETiamſi videamus Maieſtatem tuam (Rex potentiſſime) in ipſo beatiſſimæ vitæ flore verſari, tamen cum Regij pectoris tui humana omnia deſpicientis magnitudinem intuemur, adduci non poſſumus, vt credamus inuictum illum & cæleſtem animum vitam caducam

cum & fluxam à Deo optimo maximo petijſſe. Illud ſanè certum & exploratum habemus, te cum vaſtum imperium à Philippo parente, velut à ſanctiſsimo Dauide fœliciſsimus Salomon acepiſſes, impetrato à ſummo Pontifice & miſſo per omnes Hiſpanias plenissimo iubilæo publicis & priuatis tuis & aliorum precibus ſapientiam qua populum tuum regeres poſtulaſſe: audi igitur (Rex Catholice) Deum, optimum, maximum eiſdem verbis, quibus olim Salomoni reſponſa dantem ſanctiſsimis tuis poſtulatis. Quia, inquit, non petijſti dies multos, nec diuitias, ſed ſapientiam ad diſcernendum iudicium; ecce dedi tibi cor ſapiens & intelligens in tantum, vt nullus ante te ſimilis tui fuerit, nec poſt ſurrecturus ſit. Quanta enim pietatis ſapientiæq; eſt in ſumma rerum omnium poteſtate in adoleſcentiæ flore non abripi ventis licentiæ, & ætatis, ſed integras nationes locis diſiunctiſsimas, moribus diſſimilliimas, numero propemodum infinitas, veluti vnius corporis membra in pace, & officio continere: ſed pergit Deus; etiam, inquit, quæ non poſtulaſti dedi tibi, diuitias ſcilicet & gloriam, vt nemo fuerit ſimilis tui in regibus cunctis retro diebus: quod quàm rectè conueniat in maieſtatem tuam ex eo ſatis conſtat, quod ipſum Salomonem imperij magnitudine & opum affluentia ſuperaueris. Si autem, inquit, ambulaueris in vijs meis ſicut Dauid pater tuus, longos faciam dies tuos. Quid igitur gratulemur maieſtati tuæ dies longos, imperium fauſtum & diuturnum (fœliciſsimè Salomon) qui ſanctiſsimi genitoris tui pietatem ſic es æmulatus, vt ſenem iuuenis quodammodo ſuperaſſe videaris: Nec eſt quod de perpetua fœlicitatis tua curſu dubitemus, cum non poſsi-

mus de pietatis tuæ constantia dubitare. Itaque de Maiestate tua ad Deum conuersi verè pronunciamus: vitam petijt à te, & tribuisti ei in hoc mundo vitam, sapientia, opibus, gloria abundantem, & dabis in cælo, vt speremus vitam sempiternam, longitudinem dierum in sæculum sæculi.

The same in Inglish.

ALthough (most mighty and potent King) we see your Maiesty in the very prime and flower of this your happy age, yet not-withstanding when we consider your magnanimity, and the greatnes of your Royal mynde which dispiseth all humane and earthly thinges, we cannot beleeue that you haue asked of God almighty this fraile and vnstable life, but that when you were to take the gouernement of your kingdomes from the renowmed king your father, as an other Salomon from king Dauid, and procured from his holynes a Iubiley and sent it through all your dominiõs, we are persuaded that both by publique and priuat prayers by your owne and by the prayers of others, you asked of God as Salomon did, wisdome, to gouerne this your people. Harken then most Catholike king the answere of almighty God to your petition in the very same wordes wherewith he answereth king Salomon: because (saith hee) thou hast not asked of me long lyfe or riches but wisedome to iudge aright: behold therefore I haue giuen the a hart full of wisedome & vnderstanding, so that none hath bin before like vnto thee nor shall arise after thee how great a signe of piety and wisedome is it in your Maiesty to stand vpon the hight of so great power & auctority in the weakest & most vncõstant part of mãs age so stedfast & vnmooueable, as not to be ouerthrowne with the greatest blasts of libertie and youth, but to kepe your

self

ſelf irreprehenſible and ſo many nations as you gouerne ſo far aſunder, and of ſo different diſpoſition & manners ſo ſubiect to you as they be, and vnited amongeſt them ſelues in peace, and concorde, as members of one body. But God almighty paſſeth on farther with your Maieſty, and ſaieth; riches and honour which thou haſt not aſked thoſe alſo I doe giue thee, that none ſhalbe like thee amõgeſt al the kinges of the earth: which promiſe how it is fulfilled in your Maieſtie may wel appeare, in that you do far excel and ſurpaſſe king Salomon in greatnes of dominion and aboundance of riches: But (ſaieth God) yf thou ſhalt walk in my commandemẽts, as Dauid thy father did, I will multiply thy daies vpon the earth: why then may we not congratulate with your Maieſty a long and happy lyfe, and a floriſhing, proſperous, and permanent raigne (moſt fortunate Salomon) who ſo imitate your fathers vertues, as in theſe young yeares you ſtriue to excel him, neither can we feare the continuance of your proſperity, which we ſo much deſire and pray for, ſeing the conſtancy of your pietie and religiõ. Therefore tuurning vs to God we may very well ſay of your Maieſty, that which the Prophet hath ſaid in this verſe; *Vitam petijt à te, & tribuiſti ei longitudinem dierum in ſæculum ſæculi*, he hath aſked life and thow haſt giuen it him abounding with wiſdome riches and glory in this world, & we hope your Maieſty ſhal receiue in heauen euerlaſting life and length of daies for euer and euer.

The Corniſh tongue.

Magna eſt gloria eius in ſalutare tuo, gloriam & magnum decorem impones ſuper eum.

In this tongue ſpake a young man borne in that parte of England, which is toward Britanny, and the language is as far different from the Engliſh as here in Spaine the Biſcay tongue from that of Caſtile, and hath a certaine

grace and teddynes of ſpeach not vnlike to that of the Biſcaies, his ſpeach was ſhort, & he deliuered it very well.

The Interpreter.

He hath ſaid in his language that many men pretẽde glorie and honor, but few do find it, becauſe the moſt parte of men ſeeke it where it is not, in vaine oſtentatiõ, and in the deceitfull ſhew of the world and ſo at length, ſee them ſelues deceiued, for trew honour is to be found only in vertue and trew religion, where your Catholike Maieſties ſeeke it, and therefore it followeth you as the ſhadow followeth the body of him that goeth towards the Sunne.

The Engliſh.

One of the ſtudents ſpake in his natural language with great liuelynes, eloquence, and proprietie of action, and vſed ſo ſignificant wordes, diuers of them correſpondent to the latine. as the moſt parte of that he ſpake was vnderſtood, and for his theame he took the verſe following.

Quoniam dabis ei in benedictionem in ſeculum ſeculi, lætificabis eum in gaudio cum vultu tuo.

The Interpreter.

He hath ſaid in Ingliſh that this eternal benediction which the Prophet Dauid foretelleth in this verſe, & promiſeth to a good king, is no other then to defend, propagate, and encreaſe the Chriſtian religion, which is the greateſt dignity and honor that God almighty hath beſtowed vpon your Maieſties. For the other bleſſings you haue receiued as the foyſon of the earth, the treaſure of your kingdomes, and all other temporal commodities vaniſh away as the dew ſtrucken with the Sunne beames,

mes, but this other benediction is immoueable and permanent, like to the Sunne it ſelfe.

The welſche tongue.

In this tongue ſpake a Preiſt borne in that Prouince, who not long after was to go into England, and had for his theame theſe two verſes following.

Quoniam Rex ſperat in Domino, & in miſericordia altiſsimi non commouebitur.

Inueniatur manus tua omnibus inimicis tuis, dextera tua inueniet omnes qui te oderunt.

He deliuered his ſpeach ſo deuoutly and confidently as if he had had commiſſion from heauen to promiſe the good ſucceſſe he fore-told to there Maieſties, and his preſence countenance and action moued all to deuotion, & more thoſe that knew him.

The Interpreter.

He hath ſaid in welſh that this king hauing for his armes and ſheild the mercie of God, ſhal infallibly ſubdue all his enemyes.

The Flemmiſh.

He that ſpake in flemmiſh in his pronnnciation and manner of ſpeaking, ſeemed a natural flemming and had for his theame this verſe that followeth.

Pones eos vt clibanum ignis in tempore vultus tui, dominus in ira ſua conturbabit eos & deuorabit eos ignis.

The Interpreter.

He hath ſaid in flemmiſh that one great point of excellency and dignity of this king is, that he hath the ſame

cauſe, the ſame enimies, and the ſelf ſame puniſhment for them which God hath prepared for his enemies in hel.

The French tongue.

The French tongue was very wel liked, partly for that the youth ſpake it with the naturall pronunciation of the language, and partly becauſe his Maieſty vnderſtandeth it wel, and him ſelfe did interpret to the Queene the ſubſtance of that which was ſaid, and ſo there was no neede of interpretter heere, nor for the latin and Italian tõgue.

The French had for this theame this verſe following.

Fructum eorum de terra perdes, & ſemen eorum à filijs hominum.

This verſe of the twenteth Pſalme of the prophet Dauid (moſt puiſant Monarch of the world) which at this time I haue taken to diſcourſe vpon, may ſeeme very fit for this purpoſe, to declare and ſet forth your inexplicable diligence in withſtanding, ſubduing, and rooting out hereſy, and this not only in your owne kingdomes and dominions, where no heretike dare appeare or lift vp his head: but alſo in the countries about you; *Fructum eorum de terra perdes & ſemẽ eorum à filijs hominũ*, you doe extirpat and root out there fruite, that is, the vices & diſcordes proceeding from there wicked doctrine, reducing there ſeede to the Catholik faith by your care and ſolicitude; in teſtimony where-of may be aleaged the peace concluded in france, the continuall wars in Flanders, and moſt of all our miſerable country of Englād, towards the which your loue and affection alwayes hath bin, & now is, ſo great that no tongue is able to declare it; for beſides your great vigilance & care taken to conclude amity and peace after ſo long war (which only hereſy hath cauſed and continued) who can ſufficiently admire your

Maie-

Maieſties fauour more then humaine, in erecting and maintayning not only two colledges here in Spaine, this & that of Siuil, but alſo two others in Flanders, the one at Doway, the other at S. Omers as it were fower ſpiritual bulwarkes & fortreſſes to repreſſe and ſubdue the malice of the heretikes, and as a holſome hearbe calleth Brittanica, to chaſe a way & put to flight thoſe venemous ſerpentes, the infernal ſpirites that haue infected and poiſoned England with hereſy; wherefore very wel may this verſe be applied to your maieſtie *Fructum eorum de terra perdes & ſemen eorum à filys hominum.*

The Italian tongue.

The Italian with the ſweetnes of the tongue it ſelf, & the good grace that the orator gaue it, ſeemed wel choſe for the laſt verſe of the Pſalme, & becauſe it agreeth with the Latin and Spaniſh, it was vnderſtood of all and needed no interpreter. his theame was this, *Exaltare domine in virtute tua cantabimus & pſallemus virtutes tuas.*

Although the reſt of the Pſalme fitteth ſo well the time and place as your Maieſtie hath heard, yet may it ſeeme that this laſt verſe maketh not ſo much for our purpoſe, ſeing the Catholike Church our mother ſo afflicted, our moſt deare country ſo ouerrun with hereſies, that the wicked triumph and, the faithful ſuffer, our parents and freindes robbed, impriſoned, tormented and cruelly mattered. VVho conſidering this, wil not iudge that we ſhould rather cry out with the Prophet Ieremy. *Vide domine quoniam tribulor ſubuerſum eſt cor meum in memetipſo, quoniã amaritudine plenus ſum.* And ſo might wee with all reaſon if it were not (moſt noble and pious Prince) that your Catholike and Royal hart is ſo reddy to helpe vs, as all the world knoweth. But now what maruel is it hauing here preſent your Maieſtie our moſt gracious protector and refuge, that forgetting the teares and complaintes which our baniſhment requireth, we reioyce and be glad for your Maieſties felicity praiſing God, and giuing

uing him infinite thankes for the great fauours and benefites he hath beſtowed vpon you and ſaying with the Prophet Dauid. *Exaltare domine in virtute tua.* Extol the powerfull hand of the almighty that hath placed your Royall dignity as a ſtrong forte againſt all the enimies of his holy Church, and a refuge and comfort of all afflicted Catholikes, in ſo much that where your Maieſty reigneth, there Catholike religion, and the faith of Chriſt floriſheth: for this (moſt potent king) we ar glad and reioice for your power and greatnes, and can do no leſſe but praiſe and thanke the eternal Maieſtie of our ſaniour, that in ſo troubleſome and daungerous a time hath prouided ſo ſure a hauen for vs, and for his Church, ending the Pſalme with the wordes of the Prophet, *Cantabimus & pſallemus virtutes tuas:* At the end of this Pſalme the Prophet ſeemeth to inuite and oblige thoſe that enioy the fauour and protection of the good king, whom before he had deſcribed, to ſing and ſhew forth his excellencie and felicity and ſo the Engliſh ſtudents began a ſweet and artificial ſong made after their country manner of muſicke and the ditty in Spaniſh to the purpoſe. which one of them ſtanding betweene the two ſettes of inſtrumentes ſung in ſight of there Maieſties, and the Engliſh muſicke with the Spaniſh ditty gaue extraordinary contentment to all, and no leſſe when on a ſoddaine they ſaw appeare in the pulpit the childe that in the beginning made the introduction to the tongues, and ſo all wete ſilent, and attentiue to heare him, and he perceiuing him ſelfe to be heard with fauour took hart and ſpake with much more audacity and better grace then in the beginning.

The concluſion and thankes to ther Maieſties.

In teſtimoniſ of the ſingular loue and affection which we do acknowledge and moſt humbly reuerence in your Maieſties, this ſhall ſuffiſe to all the world, that a childe

dare

dare preſume and be ſo bold as to ſpeake in preſence of the Monarch thereof neuertheleſſe who would not take hart and be encoraged with ſo eſpecial ſauour & courteſie, ſeing ſo great a Maieſtie and highnes humble and include him ſelfe with in the ſtraite and lowly wales of this poore Colledge of baniſhed Catholikes, only to honour and comfort them with his Royal preſence. And if the Biſhops and Prelats of the Nicene counſail who had ſuffered in the defence of the ſame faith and religion that we profeſſe, receiued ſo great comfort with the loue and eſtimation which the moſt Chriſtian and religious Emperor Conſtantine the great ſhewed them for the ſame reſpect, not only embraceing them, but moſt humbly kiſſing the markes and tookēs of the tormentes which they had ſuffered, what ioy may your Maieſtie thinke that my bretheren and companions doe receiue, ſeing them ſelues ſo highly fauoured and honoured with ſo many ſignes of your ſingular affection, and with the fauorable preſence of the Queenes Maieſtie, wherewith we finde our ſelues much more animated; then diſmaied with the cruel perſecutions of our country, and if the like courteſy and loue ſhewed to theſe Seminaries by your fathers, & your Maieſties Royall clemencie in times paſt, did ſo confirme and encourage them which receiued thoſe fauours that they feared not to ſhead moſt valerouſly theire blood in the flower of theire youth, for teſtimony and defence of the holy Catholike faith ſuffring cruel martirdome as well-nygh two hundred of our Prieſts haue done for the ſame cauſe, and ſome of this Seminary ſince your Maieſties laſt being here eight yeares agoe: to what victories then, to what triumphes do theſe newe aboundant ſauoures cal and inuite vs (moſt courteous and religious Princes?) me thinkes I feel the blood boyling in my companions hartes, offring it ſelfe to be ſhed for Ieſu Chriſt, for whoſe ſake we ſee our ſelues this day ſo honoured of your Maieſties: And if it ſhall pleaſe God to giue any of vs ſo good fortune, our blood ſhall cry to heauen,

heauen, asking crownes of euerlasting rewarde for your Maiesties, and in the earth proclaiming and publishing the Christian zeale and piety of the Catholike Kinges of Spaine.

The Estrich is of so grosse & cruel condition that shee forsaketh her yonng ones before they come out of the shell, but (not without especial prouidence of god) they are hatched and brought vp with the heat of the Sunne, what els is our lamentable country but the same vnkinde Estrich (which the prophet Ieremy lamenteth, saying the daughter of my people is cruel like the Estrich in the wildernes that forsaketh her young ones before they be hatched: so in this our desolation and banishment he nourisheth fauoureth and fostereth vs as a father who by office & title is the Sunne of Spaine. And if Moyses who after was to be the captaine of Gods people had good for tune (as afore hath bin said) when he was a childe that being cast into the water to perish, he was found by the kinges daughter of Egipt & by her adopted for her owne, our good fortune is no lesse but grater then his, to fall here into the handes of your Maiesties, and in Flanders into the handes of the Infant of Spaine. In times past Englād was beholding to Spaine for gold siluer, pearles, oyle, wine, and the like fruites of the earth, but now for other fruites and riches much more pretious then gold or siluer, the fruites of faith and Catholike religion and all kinde of vertues and ieuells of heauen. Oh that the glo tious troope of martirs of these Seminaries wold come downe to giue your Maiesties thankes for the fauours, which in time of this so great necessity and persecution you shew to the Inglish Catholikes, and bring you from heauen the ensignes and ornamentes of triumph which there are prouided for your maiesties in recompence of the education of so many martirs, and the honor done to them vpon earth. Oh that they would come and giue vp to your Maiesties handes the Palmes of victory & glory now in your life time, which shalbe brought you when

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you depart out of this world. I dare vndertake you would remaine contented, & we satisfied to see our duty and obligation in part discharged. but seing this my desire taketh not effect, I beseeche most humbly the king of kinges, in behalf of all my companions present, & absent that he vouchsafe to receiue your maiesties, with as great loue and liberality in his kingdome, as you haue receiued and fauored vs in yours for his sake.

The childe pronounced this oratiō with so tender affectes, shewing himselfe to feel that which he spake in such māner, that theire Mageslies & all that were present were exceedinghly mooued, and diuers could not forbeare teares. After the oration he cathe downe from the pulpit, & hauing made his reuerence went to kisse the Kinges hand, who with his accustomed clemēce embraced him, shewing in his countenance how wel he had lyked his speach. After him followed the rest of the students to whome also his Maiesty shewed such fauour and courtesie as wel appeared that God almighty had brought them out of theire fathers houses & country in whose hand are the harts of Catholike kings, to encline them as he pleaseth to fauour his workes.

About the middest of the last oration entered the kinges pages with torches lighted which they had brought from the pallace, because it was night, and when theire Maiesties arose to depart the father of the Colledge went to the cloth of estate. to giue them thankes, & besought the king that he would vouchsafe to continew alwayes his accoustumed fauour & protection to this holy worke, whereunto he answered, that he had care to doe it, & that he knew it was much to Gods honour and seruice of the Church, and therfore could doe no lesse.

The noble men and courtiers that went forth before theire Maiesties could not dissemble the contentment they had receiued, and in particular the Marquesse of Velada the kings great Steward affirmed that in all the progresses and iournies he had accompanied him and his

father,

father, they had neuer bin in any place more nobly receiued, and required copyes of all the orations, and of the interpretations that had bin made vpon the Pſalme, and the Duke of Lerma desirous to see the ſtudent which he maintayneth in the Colledge, embraced him in the kinges preſence with ſuch tender affection, as if he had bin his owne father, and told there Maieſties that he adopted him for his Sonne, and that it was reaſon the Queene ſhould alſo take ſome number to her charge, whereunto ſhe anſwered, that alredy ſhee had purpoſed to do it. Theire Maieſties when they came into the vtermoſt court, for that it was darke and the multitude of thoſe that accõpanied them ſhadowed the ſtudents, who were placed in the way in the ſame order, as when theire Maieſties entered into the Colledge, one of the noble men ſeeing them, as the pages lifted vp their torches ſayed to the Duke of Lerma, look (my lord) what a goodly cõpany of Eccleſiaſticall men, and he ſaid to the king, will your Maieſtie ſee a quire of angells, whereat the kinge and the Queene turning to the ſchollers with ſignification of a courteous fare-well, they altogether made reuerence to thire Maieſties, and the Duke much moued with the ſight, wringing one of the fathers of the Colledge that went with him by the hand, ſayed a lowd, it is impoſſible that Englãd ſhould miſcary that bringeth forth ſuch childeren.

All the nobilitie, maides of honor, and gentlemen of the court that had bin preſent departed, commending greatly that which they had ſeene, and as the king was to go out of the gate the Rector kiſſed his hand, crauing pardon that he had kept him ſo long, whereunto he anſwered, that the tyme had not ſeemed long, and that all had contented him exceedingly. There was gathered a great multitude of gentlemen, and others of the citie before the Colledge, maruailing much to ſee theire Maieſties ſtay ſo long within, and ſo late in the night without theire guard, and much more when they ſaw the demonſtration

monſtration of contentment in them, and all the reſt at their comming forth, and ſo the ſame night diuers principal perſons that could not that day come into the Colledge, deſired that nothing might be taken downe, till the next day following, when many learned men of the Vniuerſitie, Religious, and others, and gentlemen of the citie, came to read the verſes, and ſee how their Maieſties had bin receiued, & ſeemed no leſſe ſatisfied then the others the day before. Thankes be giuen to almighty God, that can finde meanes to comfort & honour thoſe that bee perſecuted, & diſhonoured for his holy name.

An aduertiſement to the Catholikes of England, of the preſent ſtate of their children brought vp in this Colledge of Valladolid and of the comfort they may worthely expect of them heer-after.

BEcauſe I aſſure my ſelf that your highines hath inherected not the leaſt part of your fathers loue and affection to the Catholikes of England, and that you deſire to keep freſh his glorious memorie with them no leſſe gratfull then the memorie of the good king Ioſias was to the people of Iſraell, and becauſe the rigorous perſecution they ſuffer cauſeth in all good Catholikes great compaſſion and deſyre, to comfort ſo valorous and faythfull people, and that nothing can bee more gratefull to good parents then to heare newes of their childeren, hoping that this relatiõ may come to their handes, trãſlated into Engliſh by your highneſſe comaundemẽt, I haue thought good to adde ſome particular things of this Seminarie, for their aduertiſment of the ſtate thereof.

There is built a fayer houſe capable well-nigh of a 100 perſons, for habitation of the ſtudents, and it proueth ſo

commodious, pleasant, and healthful that none haue dyed since it was finished, and verie few falne sick, in so much as the last yeare whē there dyed in this citie a boue 6000. persons of the plage, only one scholer of this Seminary fell sicke of that desease, who yet recouered: so as it was atributed to Gods speciall prouidence and protectiō who as it seemed had marked the walles of this colledge with the bloud of the holy martyrs of Ingland, that the angell of reuenge should not touch the students. They liue so merily & contentedly as them selues affirme they neuer liued with such harty contentment in there owne fathers houses. The grace which God giueth them, together with the glorious vocation whereunto he calleth thē to liue reddy to die for the conuersion of there countrie, and the dayly vse of prayer and other exercises of piety which they haue, kept them continually with feruour & deuotion, notwithstanding the distraction of theire studyes, as wel appeared (to omitt other examples) in the extraordenarie preparation they made, and the recollection this last sommer in meditation & prayer for many dayes together, to dispose them selues to receiue worthely the Iubely of the holy yeare, which was graunted by especiall priuilege to the Inglish Catholikes, and in other occasions of late, wherein they haue made notable demonstration of theire religion and pietie especially in the procuring and receiuing a deuout image of our blessed Lady defaced by the Inglish heretikes at Cadyz which no doubt, but God allmightie hath bestowed vpon them in reward of theire speciall loue and deuotion to his blessed mother, which is not a litle stirred vp and increased in this citie by theire example. They profit notably in all kynde of studyes, specially in philosophy, diuinitie, and controuerses against hereses, wherein they defend their conclusions and publique acts with so great saisfaction and approbation of the whole vniuersitie, as they are loued and esteemed not only in this citie, but of the graue and learned persons of al these kingdomes, eclesiasticall,

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and tẽporal, and diuers of them haue adopted ſome one, ſome moe of theſe ſtudẽts for their childeren, prouiding them of maintenance and apparrel, & comforting them with gifts and letters, and viſiting them in perſon as they were theire owne children, and the Biſhops when they take holy orders, and whole cities in occaſions making demonſtration of theire good wil and affection towards them, in ſõ much, as theſe two yeares paſt memorable for general famin, and plage, when many families and cõmunities that enioy great liuings & rents, found them ſelues ouercharged, this Colledge mayntened 60. or 70. perſons without want of any thing neceſſarie, through Gods holy prouidence, who hath care in ſuch occaſions to ſuſteine at his owne expenſes thoſe that leaue theire parents and countrie for his holy name, as at other times he hath done with Daniel, Elias, S. Athanaſius, and many other of his ſeruantes. Finally this good wil and eſtimation is ſo much the more to be accounted, of, as it is more vniuerſal and procedeth from perſons of more iudgment and authoritie, in which kinde, may be tekned the extraordinarie demõſtratiõ of fauour which the high counſayles of theſe kingdomes haue ſhewed of late to this Ingliſh Colledge moued thereunto by the Earle of Ponion roſtro, don Franciſco Arias de Bouadilla who hauing bin Coronel in Flandres many yeares, and ſeeing the rigorous perſecution in Ingland and the conſtancie of the Catholikes, and after knowne the Ingliſh Colledge of Ciuil, the time hee was gouerner of that citie, hath taken ſuch affection to this Colledge, that he dealeth in their buſineſſe with no leſſe care then if they were his owne childeren, and ſo vpon occaſion of two & twentie ſtudents that came this yeare almoſt altogether, he preſented petitions to the Counſayles in his owne name, & with al gaue them bookes of the hiſtorie newly publiſhed by the late kinges Confeſſor of the perſecution of Ingland, and a paper cõtayning diuers reaſons to moue affection towards theſe Seminaries, which he

cauſed to bee printed for the purpoſe, and is worthy to be ſet, (as it ſhalbe) downe at the end of his relation, as wel for teſtimonie of this good noblemans zeale & affectiō, as for your highneſſe, who cannot choſe to receiue contentment, ſeeing layd together, and wel declared the grounds and foundation of the fauours, which your ſelf and the moſt renowmed kings, your father, & your brother, haue ſhewed in ſucouring this people that ſo much deſerueth to be ſucoured, & the ſame is no ſmal teſtimonie of the paſſion and blindneſſe which hereſie hath bred in thoſe of England, which perſecute euen to death theſe innocēt lambes of their owne cōuntrey & bloud, who one the other ſide, ſtrangers of a different nation are forced (only for the example of their good life & vertue) to loue ſo tenderly & with ſo general approbatiō as may bee ſeene in the fauours & benefits which dayly they receiue of theire Maieſties, and your highneſſe, and ſo many other principal perſons of theſe kingdōs, & now lately of theſe counſayles and communities which is the greateſt teſtimonie that can be of the general affection that is borne them. For notwithſtanding the fauour and affectiō which any Prince or Prelate ſheweth to a worke of this qualitie doth much commend and authoriſe it, yet many times it may proceed of a particular deuotion, & therefore is not ſo great a teſtimony, nor ſo vniuerſal as his other approbation, but that ſo many counſayls as haue cōcurred of late to fauour this worke & ſo many perſons of authoritie as be in them, in whoſe wiſdome and diſcretion reſteth the gouerniēt of ſo many kingdomes & countries, & which do not eaſylie concurre in the qualification & approbatiō of any thing, wherein may be doubt, ſhould ſo vnite and conioyne them ſelues in one mind and affectiō, not only to approue, but to fauour & ſuccor an other natiō and in a thing vnaccuſtomed, & hetherto not ſeene in any other occaſion, & where only one negatiue voyce had bin ſufficiēte to hinder the graunt, this I cannot ſee how any man can doubt to be his diſpoſitiō & handy worke, by whom

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Reges regnant & legum conditores iuſta decernunt. Kings do reigne and lawgiuers make iuſt decrees, therby to giue euident teſtimonie to the world, that he wil make famous, and ennoble this his worke, to the greater confuſion of the heretiks his enemyes who ſeek by al meanes poſſible to calumniat, ouerthrow, and deſtroy it.

VVherefore there is no reaſon that thoſe whom God moſt merifully calleth to this holy worke, no leſſe hard then glorious, ſhould be diſmayed, or loſe hart with the troubles and new difficulties, which ariſe in it euery day, by the ſubtile meanes of the enemie of truth, ſeing his diuine Maieſtie one the other ſyde hath ſuch particular care to prouide diligent workmen and labors for this his beloued vineyard whoſe learning confoundeth the ignorance of their enemies, there valor and vertue, the others malice, and there magnanimitie and patience, the others cruelty, vpholding and mayntaining by theſe meanes, the Catholike faith agaynſt al the power of the Prince of darknes. If then God hath effectuated the conuerſion of other countries, and of England alſo, at other times by only one, or two, or by ſome ſmal number of good men, what may wee hope for now of ſo many faithful ſeruants and workemen of his, as be in that countrie; and of the prouident care which (as wee ſee) he hath to cal ſo many choſen youth as euery day with ſingular & ſtrange vocations come as a new ſupply to the Seminaries, where being brought vp trayned and exerciſed in vertue & learning (the armes where with they muſt fight againſt hereſie) they become as valiãt Capitaines in this ſpiritual warfare of the Church, as were Cyrus, Hannibal, Alexander, Auguſtus Cęſar, and Dauid in theire temporal warres, for that they began to exerciſe themſelues in them betimes (as their hiſtories reporte) what may wee then hope for, but a ſhort and happie end of this combate ſithence they go to it, with the ſkil, courage, and fortitude that becometh the ſoldiours of Chriſt, as there impriſonment, theire diſputations with the heretikes, theire torments, &

deathes do testifie, so as iustly wee may say, that these be of the number of the wise childeren, which (as the holy ghost sayeth) bring ioy and comfort to theire parents, & not only comfort, but honour to them, and libertie to there country, and as God chose the banished childeren of Babylon, for instrumentes to worke and shew forth his glory, who rather chose to enter into the hot burning fornace, in testimonie of there true religion, then to adore the idol; where by the king came to know his error, and acknowledged the true God: so by the very same meanes God is glorified with the constancie of these Inglish youthes, who break through so many dangers and perils, because they wil not adore and follow the Idol of heresie erected in their country but rathar labour to reduce it to the knowledge and obedience of the true Catholike Church.

The reasons and motiues which the Earle of Ponion Rostro, Don Francisco Arias de Bouadilla, of the Kinges Councel, general gaue to the counsail of the inquisition, to the counsail Real of Castilla, to the counsailes of Italy, the Indies, and the crowne of Aragon, and to the Iunta de Cortes de Castilla, which in Spaine is as the lower house of the parlament in Ingland, in behalfe of the English Seminary of Valladolid, in April 1600.

IT appeareth sufficiently how relgious and honorable a work the foundatiō of the Inglish seminaries in these kingdomes hath bin, & how worthy they ar to be fauored as wel by the great priuileges which his holynes hath giuē them, as by the special fauours which our soueraine

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the Catholike king that now is, & the glorious memory of his father haue done them, with more then heroical liberality & piety, at the very times when by piracy & oftē inuasions of other Inglishmen theire kingdomes, & subiects were most endamaged, declaring therewith the excellency of this work, and that they had prudently considered the important reasons, why it should be fauored.

The same likewise may be confirmed by the testimony of Cardinal Baronius one of the greatest & most learned writers of this age who, speaking of these seminaries, saith, that this age of ours is most fortunat in that it hath deserued to bring forth so many holy preists crowned (as he saith) with more noble crownes of martirdō, thē that of S. Thomas of Canterbury seing they died not only with the same constancy for the defence of the ecclesiastical liberty, as that renowmed martir did, but also to cō serue and restore the Catholique faith in theire coūtry, & concludeth with these words, let my soule depart (saith he) in company of these iust and glorious champions.

Botius also a learned and graue author in his booke of the markes of the trew Church of God recounteth these Inglish Seminaries for a most euidēt testimony & proofe that our religion is founded in the truth, seing it inducth those that professe it with such courage, and inuincible fortitude.

Boterus an other author no lesse graue and learned, commendeth this work, as one of the most glorious that hath bin in the church of God since the Apostles time.

Lastly the Bishop of Tarazona that wrote the history of Ingland & other prelats & men of authority and great numbers of wise and learned men of these kingdomes, qualifie this worke for the most noble marke and blason in matter of faith & religiō that our kingdom of Spaine this day enioyeth.

Although any one of these testimonies were sufficient to declare the qualitie of this holy worke yet for that many principal persons haue so great estimation and desire

of the continuance and increase therof, as they perswade themselues the wãt of sufficẽt notice to be the only cause why it is not generaly fauored and furthered of all I haue thought good to lay downe, certain particular reasons & motiues wher in is discouered the quality of the worke reducing them to three heades, the first of piety and religion, the secõd of Christian nobility and honor, and the third of commodity.

Motiues of piety.

The first motiue and the most general is that to help these seminaries, is to sustaine with temporal almes the faith of Christ & the spiritual good of a kingdõ which so dependeth of the labours and industry) of these Priests brought vp in these Seminaries that if they failed the vtter ruine and decay of Religion in that natiõ would follow. And therefore if it be an act of piety to repaire the ruines of material temples, and ransome any one Christian from the captiuitie of infidels: it must needes be a far greater to build the Church of Christ, and redeeme from the tyranny of heretiks these vertuous young-men of whose safety dependeth the saluatiõ of so many soules in theire country, as after-ward by theire meanes shal come to know and imbrace the Catholike Religion.

The second is that this kingdome which we succour, was the first that in the whole world publiquely professed the faith of Christ, and for this respect is called the first childe of the Church, and the dowry of our blessed lady, and in it flowrished afterwards the same faith for more then 1000. yeares togeither, in which time it brought forth many holy kinges, Queenes, Bishops, and other glorious saintes, and Martirs. And lost not the profession of this faith so longe kept by any fault of the people, or corruption of manners and euil life as in other countries hath hapned, but by the miserable fall and infortune of King Henry the 8. and some of his children as to the world is euident, by the continual resistance which

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the Ingliſh Catholikes haue made ſo many yeares to hereſie neuer giuing it one houre of peaceable poſſeſſion though it haue coſt them theire bloud which they haue ſhed with ſo great conſtancy and courage, as highy edifieth and aſtoniſheth the whole Church of God to ſee it.

The third and more particular is, that the Catholikes for whoſe ſuccour and comfort theſe Prieſts are brought vp are on the one ſide the moſt afflicted with ſo long and rigorous a perſecution, and on the other the moſt approued with patience and longanimity, and the people to whome the profeſſion of theire religion coſteth more deare them to any other nation in the world.

The fourth and not the leaſt is, the purity and integrity of life of theſe lawdable youngmen and the many tallents and graces wherewith God almighty enricheth them, and the account and eſtimation which they haue of the holy dignitie of preiſthood, for which many of them renounce their inheritance, & which is more to be admired, after they be Prieſts notwithſtanding they know that many of theire companions ſent from the Seminaries, & in particular from this of Valladolid, are at this preſent in priſon, and that others haue bin cruelly tormented, and others vnmercifully put to death by the heretiks, and that the diligence which they vſe in their purſute is incredible. Yet for all this they are not a whit diſmaid nor ſeeke occaſiõs to ſpend theire time in other countries more then is neceſſary to furniſh them ſelues with learning, but procure to haſten theire miſſion to England as much as in them lyeth departing after with ſo great alacrity courage, and comfort that they leaue theire companions and thoſe that ſend; them ful of admiration and holy deſirs to beare them company in theire glorious entrepriſe.

The firſt reaſon is, that the end and inſtitution of theſe Seminaries is like vnto that which our Sauiour Chriſt Ieſus purpoſed to him ſelfe, who (as himſelf declareth) principaly deſcended from heauen to recouer the loſt ſheepe

of the house of Israel his country where he was accused by the princes and elders of his owne people as a traytor and tumultuous person, that sowed sedition & trobled the common wealth, and that according to their lawes was guilty of death. The same in proportion is the institution and end of these Seminaries, and of the same crimes are the students and Preists wrongfully accused by the Inglish heretikes, who likewise haue made vniust lawes against them vnder colour whereof, they cõdemne them to death; & lastly, our Sauiour Iesus Christ was apprehẽded, imprisoned, disgraced, crucified & put to death in his owne country, and by his owne people, for hauing procurtd theire saluation, and for the like causes ar these Preists put in prison, slandred, tormented, condemned, and put to death in Ingland, imitating that eminent and supreme degree of charity to the which S. Iohn exhorteth vs, *Quoniam ille animam suam posuit pro nobis & nos debemus pro fratribus animas ponere* that as Christ offred his life for our saluation: so should wee according to his example spend freely our bloud to sane our bretheren.

The sixt is the great consolation which these Priests receiue at theire returne to Ingland, when they finde many of theire schoolefellowes and equales brought vp and infected with heresie only for want of the benefit of these Seminaries, which they haue enioyed, whereby of force must increase in them affects of gratitude to theire benefactors, and theire care dubbled, to recommend them to almighty God, of whose names to this end they carry particular memory when they departe in their missions, remaining their perpetual chaplaines during their liues, and if they dy in defence of the faith, theire bloud wil aske reward for them that brought them vp with so greath charity, as the bloud of Abel cried vengance at Gods hands against his Brother Caine that violently shed it.

Moti-

The first motiue is that this worke discouereth and commendeth greatly to all the world the true & Christian nobilitie of Spaine, and of the Catholiques of Ingland whereof these Seminaries shalbe perpetual witnesses to al ages following seeing the very walles of the Colledge testifie to our posterity, this new and straing exãple of piety & religion, that being actual exercise of war betweene these twoo nations, these of Ingland send their children with so great confidence and no lesse peril and dainger to be brought vp in Spaine, and that heere they are receiued so louingly and intreated so honorably as if they were our owne children a thing so vnsual amongst other nations in like cases that neither the memories of men nor histories record the like, and is an euident argument of the great opinion which Ingland hath conceiued of the Heroycal sincerity and Christianity of Spaine, seing the heretikes feare vs so much and the Catholikes so confidently rely vpon vs in their necessities, which if no other respect were, doeth oblige vs in honor to maintaine, conserue, and increase this holy worke, and to commend to al eternity the glorious memory thereof.

The second is, that this fauour and succour is done to persons of good parentage (for such they are that ordinarily come to these Seminaries) who to conserue their faith haue left their country, freindes, and tẽporal commodities, & in the flower of their age, whẽ others carlesly neglect their saluation, labor not only to saue their owne but also othermẽs soules taking vpon thẽ in their youth the same entrepriſe, which in riper yeares the holy Apostles vndertooke and others their followers, which first planted the faith in these and other kingdomes of Christendome, and here in the Seminaries these bind them selues by solemne oth to reduce their counny to the Catholike Church or to loose their liues in the action.

action, which they accompliſh ſo faithfully that in theſe few yeares almoſt 200. Prieſts haue bin put to death for defence of this glorious quarel, and ſo their aduerſaries are more afraid of this ſpiritual war, then of any enimy how powerful ſo euer, and they haue reaſon, for here Chriſt is the Captaine, and the war is not againſt the bodyes, but againſt the vnderſtandinges and corrupted wils of the deceiued, and ſo as we ſee they go for-ward conquering, diſtroying, and making hauock of hereſy, and putting to flight the enemyes of truth which no way are able to reſiſt them, and the great ſolicitude and extraordinary diligence wherewith theire followers and inſtruments procure to aprehended theſe Prieſts, ſeruing rather for a ſigne then for a remidy of theire feare, diſcouereth the infinite wiſdome of God, who with a few children wageth ſuch irreſiſtable war againſt the Princes and powers of darknes.

The third is, that if it were great reputation and honor for vs & our natiō by force of armes to deliuer the realm of Inglād from hereſy, it wilbe more honorable to reduce it to the catholck church by theſe other meanes of ſpirituall ſouldiours whome we bring vp for this purpoſe.

The fourth is, that if heretikes for a vaine imaginatiō of infernal honor, ioyn handes; and ſuccour one an other as hath bin ſeene in the Hugonots of Fraunce, the Proteſtantes of Almany, & the continual ſupply both of mony and men, which theſe of England for many yeares togeſher haue ſent to the heretikes of Scotland, and Fraunce, & to the rebels of Flanders, ſparing no coſt nor labor by which the wicked eſtate of hereſy might be vpholdē, it is moſt iuſt that the kingdomes of Spain (which God hath bleſſed and renowmed aboue all other naions with purity and integrity of faith) ſhould haue far greater reſpect of this moſt Chriſtian honor, and eſteeme it more in procuring to maintaine, healp, & conſerue the Catholik faith where it is alreddy, or to reſtor it in thoſe coūtries wher it hath periſhed, and ſpecially in England, which hath ſuf

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fred with ſo great conſtancy, ſo long and grecuous a perſecution for defence of theire faith.

Motiues of temporal commodity.

The infinit wiſedom of god hath ſo diſpoſed the affaires of Spain, and knit them ſo together, with the procedinges of Ingland that the tranquility, ſecurity, & weale publick of the one wholy dependeth of the others cõuerſion for as long as hereſy ſhal beare ſway in Inglãd ſo long wil continew the inſolẽt deſperat & dangerous practiſes wherewith they moleſt vs & out countries, & this cõuerſion it ſemeth God wil haue brought to paſſe by the ordinary meanes of preaching his holy goſpel, to the end, al the glory may be his, ſeing theſe Prieſts of the Seminaries haue ſo proſperous ſucceſſe and reaped ſo abounda nt fruit in their miſſions with the example of theire patience and conſtancy in their priſons, torments, and death it ſelf, & with theire zeale, care and diligence in the adminiſtratiõ of the holy Sacraments, and propagation of the truth, of which plentiful harueſt, and continual increaſe of faith & religion, wee need no other teſtimony, then the great cõfiſcations and ſummes of mony which the Catholike recuſantes pay euery yeare to the Queene to be deliuered frõ going to the heretical ſeruice, & the many young gentle men of notable talents which cõtinualy come to the Seminaries, as ſparkles of fire that fly out of that fornace of faith, which God hath miraculouſly kindled in that king dome, where ſo great a number of Preiſts ar allredy imployed and others enter of freſh euery day, and yet the Catholikes are not content but continualy cry out for more, in ſo much that if wee could ſend as many as they deſire and haue neede of, wee ſhould ſee in few yeares the conuerſion of that country, & withal enioy the ſecurity and proſperity of theſe kingdomes, & the reſt of our dominons that wee enioyed before the breach of Ingland which ioyned againe with vs in peace & concord (which

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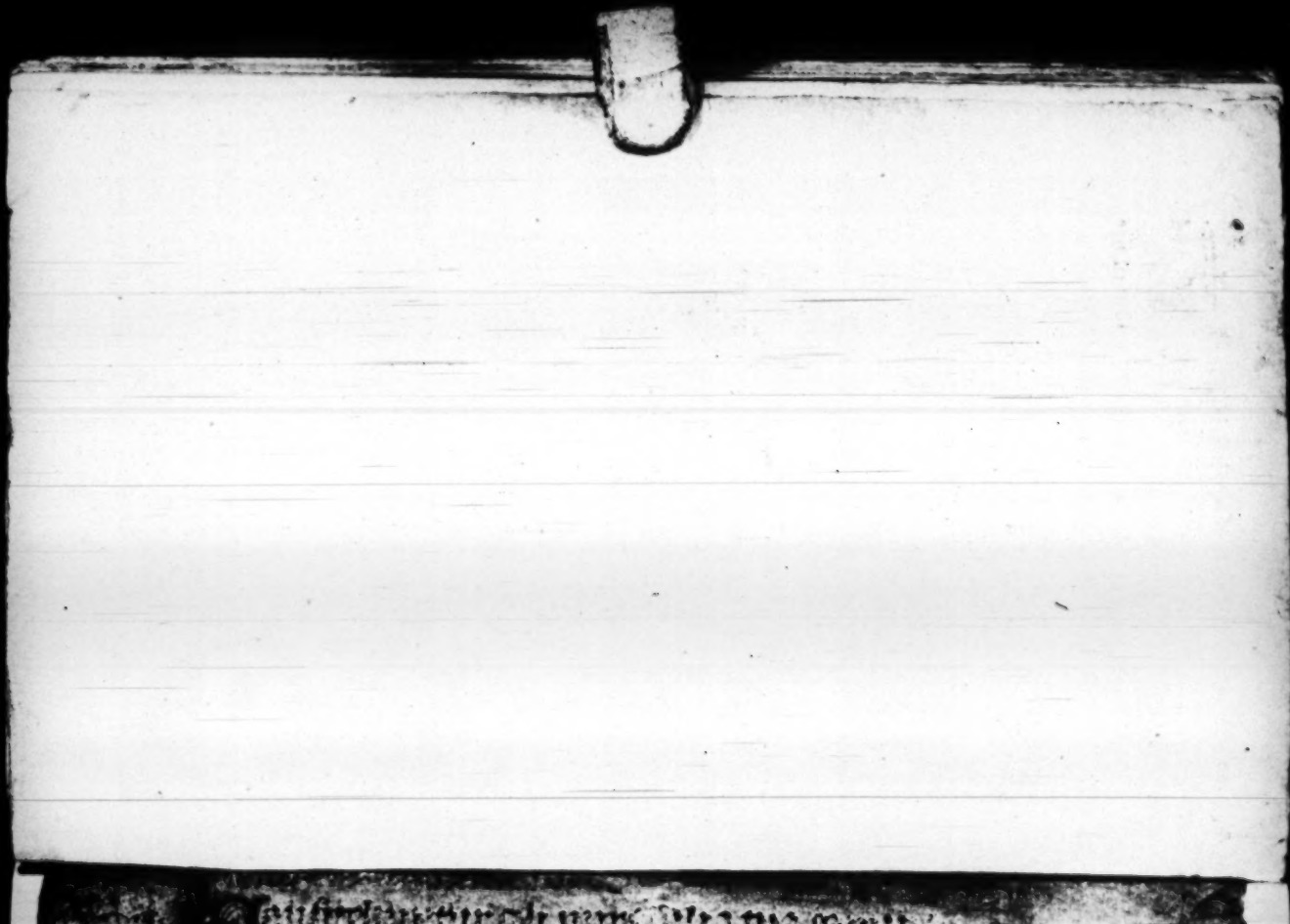
will neuer be durable without conformity of religion) we may expect the auncient trafick again and good correſpondence ſo profitable to both partes, as the want thereof theſe yeares paſt doeth declare, and to renew & eſtabliſh againe this confederation and freindſhippe, there cannot be found any other agents or ſolicitours ſo fit as theſe Preists brought vp in the Seminaries, who as they cannot loſe the natural loue to theire country, ſo can they not but carry allwaies moſt tender and gratfull affection to that which nouriſhed and brought them vp in theire tender yeares, ſo as the fruit of theire labors infallibly wilbe in fine the concluſion of true and ſtable peace, ſo much deſired of both parts, wherewith we ſhall poſſeſſe ſecurity in our coaſts, and excuſe the infinite charges ſpent euery yeare in the conuoy of our Indian fleetes. The rebels of Flandres wil be forced to yeild, ſeing that without the ſuccour of England they haue neither courage nor force to maintaine theire rebellion. The neceſſity and charges of Armados wilbe ended, and finally the ſpiritual good of that kingdom would redowne both to the ſpiritual and temporal commmodity of this.

Theſe be the reaſons and motiues which this good noble man ſet downe & gaue to the Counſailes aboue ſaid in behalf of the Engliſh Seminaries and thoſe which are brought vp in them, with ſo laudable exãple as the world ſeeth, and partly may be gathered by theſe relations. And the memorie of theſe ſo good children muſt needes comfort and encorage (in theire abſence) ſo Catholike parents which not only ſuffer for theſame faith with patient empriſonment and loſſe of theire goods, but alſo depriue them ſelues of the ioy and comfort, which parents receiue by the preſence and ſight of theire children for the glory of Chriſt, and good of theire country, the memory therefore, of ſo noble parents and children ſhal alwayes flowiſh in the Church, and giueth vs great hope that this longe and rigourous winter of theire perſecution ſhal ſoone haue an end, and a peaceable and pleaſant

ſpring-

ſpring-time ariſe, and that after this dark night of here-
ſie and ſinne that hath couered the auncient bewty and
glory of that country, the bright Sunne of Catholike Re-
ligion ſhal retourne againe: which our Lord Ieſu of hiſ
infinit mercy bring to ſpeedy effect. Amen.



[illegible]

Dñe in lumine uultus tui ambulabunt: et in
nomine tuo exultabunt tota die: et in iusticia tua
exaltabuntur.

Quoniam gloria uirtutis eorum tu es: et in benepla
cito tuo exaltabitur cornu nostrum.

Quia domini est assumptio nostra: et sancti is
rael regis nostri.

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A-E^{8}

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